

# **THE** **FORMERLY** **THE** **CHRISTIAN ORACLE.** **CHRISTIAN** **CENTURY.**

Volume XVII.

CHICAGO, FEBRUARY 15, 1900.

Number 7.

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We take particular pleasure in calling the attention of our readers to our latest premium Bible which is illustrated on page twenty of this issue. This is the very latest and best thing yet produced in Bibles.

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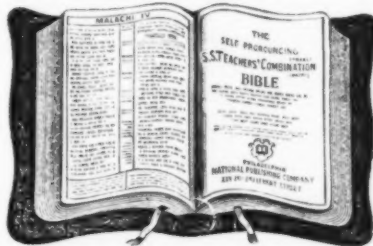
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## **THE OFFER OF THE CENTURY.**

The remarkable proposition which is made in this issue to give Christian Melodies free for twenty-five or more new subscribers to The Christian Century is certainly one of unheard of liberality and should attract the attention of every church, Sunday school or Endeavor society. It is made in the determination to add several thousand new names to our list and should have that effect in a very short time. By this magnanimous offer we propose to donate twenty-five dollars' worth of the best song books published to churches having twenty-five members willing to subscribe for the best dollar Christian paper in the brotherhood. Either one of these articles is cheap at twenty-five dollars, but we are offering double value for the money. If you have an interest in the welfare of your church you ought to seize upon this opportunity to put twenty-five dollars into its treasury or its equivalent in value.

No doubt you are dazzled at this offer and are wondering if you really understand it properly, for you cannot see how it could possibly be true that we would absolutely give away one hundred or more of these popular song books, but such is the fact. It will not be continued long. The opportunity is now open. Do not allow it to pass by. We desire to give churches one opportunity and then withdraw the offer. Those wishing to accept should notify us at once of their purpose and they will be given a reasonable time.

And what makes the offer still more remarkable is that new subscribers accepting our unparalleled Bible offer may also be counted in the club of twenty-five. Just think of it! What church, society or Sunday school could not secure twenty-five new subscribers for such a bright, sparkling paper as The Christian Century with the leverage of this new combination Bible offer for the sake of receiving absolutely free one hundred copies of these delightful, soul-winning song books?

Let us repeat for fear you may not realize the full meaning of the proposition: We will donate outright one hundred copies of Christian Melodies to every church, Sunday school or Endeavor society who sends us at one time twenty-five dollars in cash in payment for twenty-five new subscriptions to The Christian Century for one year.

Send thirty cents for sample copy of Christian Melodies and see what kind of a book it is that we are giving away free. Send for sample copies of The Christian Century if you desire to get up a club. Merit wins. We court inspection.

Oracle Publishing Company.



**See Our Great Combination Offer on Next Page.**

# Our Great Combination Offer.

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## The Christian Century and Christian Melodies

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For the Home  
Education.



Best Christian Song Book  
For the Church  
Inspiration.

Two of the most potent agencies affecting the condition and work of a church, in addition to the personal work and influence of the pastor, are religious papers in the homes and inspiring song services in the congregation. The religious paper is the pastor's ablest assistant. A good Christian paper in the homes of the church relieves the pastor of more than half his burden. Nothing adds more to the interest and effectiveness of church services than the inspiration and power of new, soul-stirring songs.

The plan of churches supplying all their homes with religious papers is becoming quite popular and is destined to be a great boon to the churches that adopt it. We desire to encourage this plan. We hope also to enable a large number of churches to avail themselves of the powerful influence of soul-stirring song services through the following

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To every Church, Sunday-school or Endeavor Society sending us twenty-five new subscribers to **THE CHRISTIAN CENTURY**, accompanying the order with \$25.00 in cash to pay for the subscriptions one year, we will send (not prepaid) **ONE HUNDRED COPIES** of

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Formerly THE CHRISTIAN ORACLE.

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F. D. POWER.

## TIMELY QUESTION.

Dear Editor—Will you or some reader  
of The Century please answer the follow-  
ing questions:

1. In a nice little village of nine hun-  
dred there are three churches—Methodist,  
Baptist and Presbyterian. Every family  
in the place except three or four is rep-  
resented in one or the other of these  
churches. Would it be right for an even-  
gelist to go into that town and establish  
the Church of Christ, knowing that a  
large per cent of the members must neces-  
sarily come from these three churches?

2. Would it be possible to organize  
and build up a strong Church of Christ  
under the above-mentioned conditions,  
and at the same time, say nothing, during  
the entire series of meetings, at which  
the members of the other religious bod-  
ies could take offense?

A Brother in Christ.

The above questions, which we deem  
important and timely, are from an even-  
gelist who has been eminently success-  
ful in establishing churches which plead  
for the restoration of the primitive doc-  
trine and life of the early disciples. Per-  
haps he has been criticised by some for  
stirring up discussion which may have  
sometimes degenerated into acrimonious  
controversy. The evangelist may have  
reached the conclusion that there are but  
two courses open—the one to organize  
the church despite any hostile criticism,  
the other to leave the town to the other  
religious bodies and allow the people to  
continue ignorant of the Gospel, its beau-  
ty and simplicity, as he understands it.

In answer, let us say in the first place,

that this town of which the interrogator  
writes is a very exceptional one if all but  
three or four families are in the churches.

It would seem to us poor policy on the  
part of the state board or of the even-  
gelist to choose a field so well church-  
ed, when there are multitudes of towns where  
one-third and more of the people are  
unidentified. In some communities in  
America there are thousands out of reach  
of any church. Certainly one would be  
doing more good in turning immoral and  
Godless people to the truth than in con-  
verting Baptists into Christians only.  
The Christian Century believes in prose-  
lyting, although that term has become  
odious because of its sectarian associa-  
tions. Every true man of conviction is  
a proselyter. "Let your light shine," said  
the Savior, but light shining is a prose-  
lyting power. He who believes he pos-  
sesses truth such as others do not, should  
use every endeavor to give it the widest  
publicity. All truth is missionary. It  
seeks conquest.

The truth that Christ is the central  
and regnant power of His church and  
that men are to find in Him freedom from  
sin, death, tradition, ecclesiasticism, dog-  
matism, priestism, churchism, sectarian-  
ism, creedism and anti-creedism and all  
other entangling isms is a truth so im-  
portant and vital that we should use all  
possible means in proclaiming its saving  
message to every man whether he live in  
a city, village or a hut far removed. But  
we should use our ammunition where it  
will count for most.

When we lose our zeal in spreading the  
Gospel we may be quite sure that we first  
lost our conviction of its power and au-  
thority.

But it is manifold more important to  
convert the sinner of the world who does  
not believe at all in God, the Father, in  
Christ as his Redeemer, and in the Gos-  
pel as a divine revelation, to a faith that  
leads to a recognition of the Savior and to  
an obedient surrender unto Him, than  
to set a Presbyterian right on the subject  
of Calvinism or a Quaker right in the sub-  
ject of the ordinances.

However, both are important. If there  
be a final and absolute truth it is not wise  
to rest until it is possessed in its en-  
tirety. It impresses us that a great for-  
ward step might be taken in dealing with  
just such places as our querist refers to,  
if an evangelist were to be sent to speak  
for a week or two, not with a view to  
organizing a church, but to deliver sev-  
eral sermons in some central hall on the  
great fundamentals of the Gospel and  
showing that baptism, the name,  
the Lord's supper and the un-  
ion of believers should all be  
rightly understood so that Christ may  
be truly honored and His work advanced.  
The leavening power of truth is mighty.  
The early disciples depended not so much  
on an organization as on the adaptability  
of the plea they presented to the wants

and needs of humanity and on its power  
to right wrongs.

Nevertheless, there are many places  
where churches should be established and  
we would be recreant to the trust which  
God has given to us if we failed in start-  
ing them. Where the writer once preach-  
ed, before a Christian Church was started  
in that community there were probably  
eighty unidentified Disciples and three-  
fourths of the population of the town non-  
attendants at any church. Here the church  
did three distinct works, reclaimed and  
revived former members who had grown  
lax in Christian work, preached the Gos-  
pel to the world, and encouraged the  
spirit of unity and loyalty to the whole  
Gospel among all the churches.

Whether the truth can be proclaimed  
without engendering ill feeling will de-  
pend very much on the spirit and tact-  
fulness of the evangelist and the dispo-  
sition of the people. If the former be  
worldly ambitious and is eager to score  
points by tricks, and loves his church  
more than his Christ, or if he lacks a  
pedagogical method of presentation; or  
if the people are narrow, sectarian, loving  
their church more than their Christ, need-  
less and injurious animosity not at all  
conducive to a religious state of mind will  
display itself. But if the evangelist is  
willing to lose himself for Christ's sake  
to preach plainly and fearlessly but hum-  
bly and prayerfully, and if the people wish  
to know the truth, "counting not the  
cost," there will be investigation, a  
searching of the Scriptures, suffering and  
progress, but no bitterness, acrimony and  
maliciousness.

Without such people an evangelist may  
be ever so devoted and tactful but will  
not fail to meet with bitter opposition  
because the people love tradition more  
than truth, or to be more charitable take  
the old and familiar presentation to be  
true and the new and unfamiliar to be  
false.

Both preacher and people will do well  
to remember that preaching the Gospel  
and planting churches is the work of  
Christ and should be carried on in the  
Christian spirit and that, although per-  
haps understanding it somewhat differ-  
ently, those who believe in Christ are not  
enemies but allies.

## COMMENT.

The trial of Molineux which for sev-  
eral weeks has been burdening the New  
York papers to the moral detriment of  
the readers, has been concluded by find-  
ing the prisoner guilty of murder in the  
first degree. This was a remarkable case.  
The parties concerned in the trial were  
prominent in society; the woman who  
died from the effects of the poison sent  
through the mails was not the person for  
whom it was intended; the defense be-  
lieving, no doubt, that the jury would not  
give much credence to expert testimony  
in handwriting put no witnesses on the

stand; the case has cost the state of New York probably not less than \$200,000, and the end is not yet, as doubtless an appeal will be taken. It would seem that technicalities are coming to have a larger place in legal procedure than common sense.

The sentiment in Canada seems to be quite universally with England in her war with the Boers. It was thought that an amendment would be offered to the speech from the throne by Boer sympathizers, but such was not the case. Premier Laurier made an eloquent address defending his policy in sending soldiers to aid the mother country. He said he deprecated war and thought that the present calamity might have been avoided, but since it has not, he contended it was the duty and privilege of Canada to help preserve the empire. In the British parliament there were but sixty-six votes cast against the government, showing that, however much the opposition may deplore the hasty rushing into it or however great the admiration and sympathy for the Boers may be, the English people are practically a unit in pushing the war to a final victory.

The celebration of Lincoln's birthday is rapidly becoming more general and more elaborate from year to year.

As the years multiply since his martyrdom the regard of him seems to increase. He was one of earth's noblemen. Many eloquent addresses were delivered last Monday eulogizing him as a statesman unsurpassed in integrity, justice and ability. Murat Halstead in an address on "The Conservative Character of Lincoln," referred to his habit of prayer.

"There was a time when his imagination was fruitful of fancies of somber hue. He had years of agnosticism. It was the nature of his mind to test all things, and find and hold fast the real and the true and the good, and when he was the center of the darkest storm cloud in the world, and his younger boys died, he had a feeling, a consciousness that he wanted help, formed the habit of prayer, and believed his prayers were answered. He was more than the defender of the Union, and yet how exalted, simple and sure is that title."

Only an occasional word is permitted by the strict censorship to reach the public concerning the movements of the English in South Africa. It is now certain that the next engagement will reveal the general movement and plan of Lord Roberts. Single and spasmodic attempts are doubtless at an end and henceforth a united effort will be made. General Buller's capture and subsequent evacuation of Vaal Krantz is now believed to be a part of the general plan of Roberts, who wished to direct the attention of the Boers from his operations at Modder River. It is reported that Kimberley is in direful straits and must soon be relieved or capitulate.

By a vote of 77 to 39 the New York Presbytery, on motion of Dr. Howard

Agnew Johnson, reaffirmed their former decision to disavow the teachings of Dr. McGiffert, but not to try him for heresy, the result of which would be, if found guilty, to excommunicate him from the fellowship of the Presbyterian churches.

Rev. Dr. John Fox, of the Bible Society opposed Dr. Johnston, and went into the merits of the charges somewhat. "The question underlying this whole matter," he said, "is whether the Presbyterian church is going to make itself so broad as to admit under its ordination vows the rankest of rationalism."

It is encouraging that so large a majority voted for the principle that every Presbyterian is not responsible for what every other Presbyterian believes and teaches. This is a gain for liberty of thought and expression. But it is likely Dr. Birch, the heretic hunter, will carry the case to the general assembly, which meets this year in St. Louis.

#### THE FAITH ONCE DELIVERED TO THE SAINIS.

Sin and its cure have ever been a great problem. Under a government of perfect wisdom, immaculate holiness, inviolate truth and infinite mercy there can be but one remedy for man's disorder, and this must be a specific. What can this remedy be but the Gospel "which is the power of God unto salvation to every one that believeth?" The foundation of God's remedial system, the foundation of the Christian's hope in God, the foundation of the Christian Church is the great proposition setting forth the person, office and work of our divine Lord: "Thou art the Christ, the Son of the living God." "God hath granted unto us eternal life and this life is in His Son." To embrace this truth with all the heart is to embrace Christ, to embrace the whole Gospel, to embrace the perfect remedy for sin.

The Gospel and the faith are terms used interchangeably. Christ is "the author and finisher of the faith." Felix would hear Paul concerning "the faith in Christ." The Philippians are exhorted "to strive together for the faith of the Gospel." As author and finisher of the faith Christ is author and finisher of the Gospel, the remedial system, the whole plan of truth and duty developed in the Holy Scriptures. All this system centers around Christ, and this great body of truth is called "the faith."

It is for this faith we are to contend. This entire revelation, the only revelation in the matter of human salvation, is given once for all, finally given. There is no other Gospel nor is any other needed. Everything engrafted upon it as binding upon the conscience is human, useless, pernicious as it causes dissension and divisions among God's people. There is danger always that men will seek to take faith or add to this faith, hence Paul's declaration: "Though we, as an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

But is this sufficient? Hear its claims: "The law of the Lord is perfect." "Receive with meekness the engrafted word which is able to save your souls." "I am

not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth." "All Scripture is given by inspiration of God and is profitable for doctrine, reproof, correction, instruction in righteousness that the man of God may be perfect, thoroughly furnished unto every good work."

This faith once delivered is infallible. No human philosophy is needed to add to it. In one word, "God is love; in one fact, "God so loved the world that he gave his only begotten Son;" in one proposition, "Thou art the Christ the Son of the living God;" in one definition, "Christ died for our sins according to the Scriptures, was buried, and arose again the third day, according to the Scriptures," this whole system is presented to us. Hence the command: "Go ye into all the world and preach." What? A system of human speculation and opinion? No; "the Gospel." "He that believeth." What? The thirty-nine articles, the Westminster confession, the decrees of popes or councils, any of the thousands of issues and vagaries of men? No; "the Gospel." "He that believeth and is baptized shall be saved." And this preaching has the mark of the Holy Spirit: "He that believeth not shall be condemned." Human creeds do not save men, they do not damn them, because of believing or rejecting them, therefore they are not the Gospel.

It was "the faith;" the glorious revelation of truth and duty; the pure, powerful, all sufficient Gospel that was "once for all delivered unto the saints," and which divinely inspired men taught and thousands accepted in the early time. It is the only plan for the redemption of the lost, the only power of God unto salvation, the only light that shineth in the darkness of this world revealing the glorious destiny of the soul, this one body of truth that is able to make men wise unto salvation, to heal the wounds and disorders that afflict the church, and convince the world of the divine Sonship of Jesus. There are no further spiritual communications, no later revelations, no miracles for to-day, no other Christ to come and die for men, no new salvation to be preached to the world.

Our part in the New Century is to hold the faith in its original purity and its practice without change, to dispense the Gospel to men, to meet the onslaughts of unbelief, to break down the barriers between God's people, to hasten the day when all shall know the Lord. F. D. P.

#### THE CHRONICLER'S DESK.

The Chronicler has been rolling over and over in his mind the problem of how he would edit a great daily paper if one should fall under his complete control. The Chronicler is a preacher and is, of course, professionally inclined to view every problem from a moral point of view; but morality is not a preacher problem, it is a human one. Every social and political movement is in essence ethical. The politician has settled nothing when he says, nonchalantly: "I am in politics. I am not in morals," or "The ten commandments have no place in



## TWO BIBLES IN ONE.

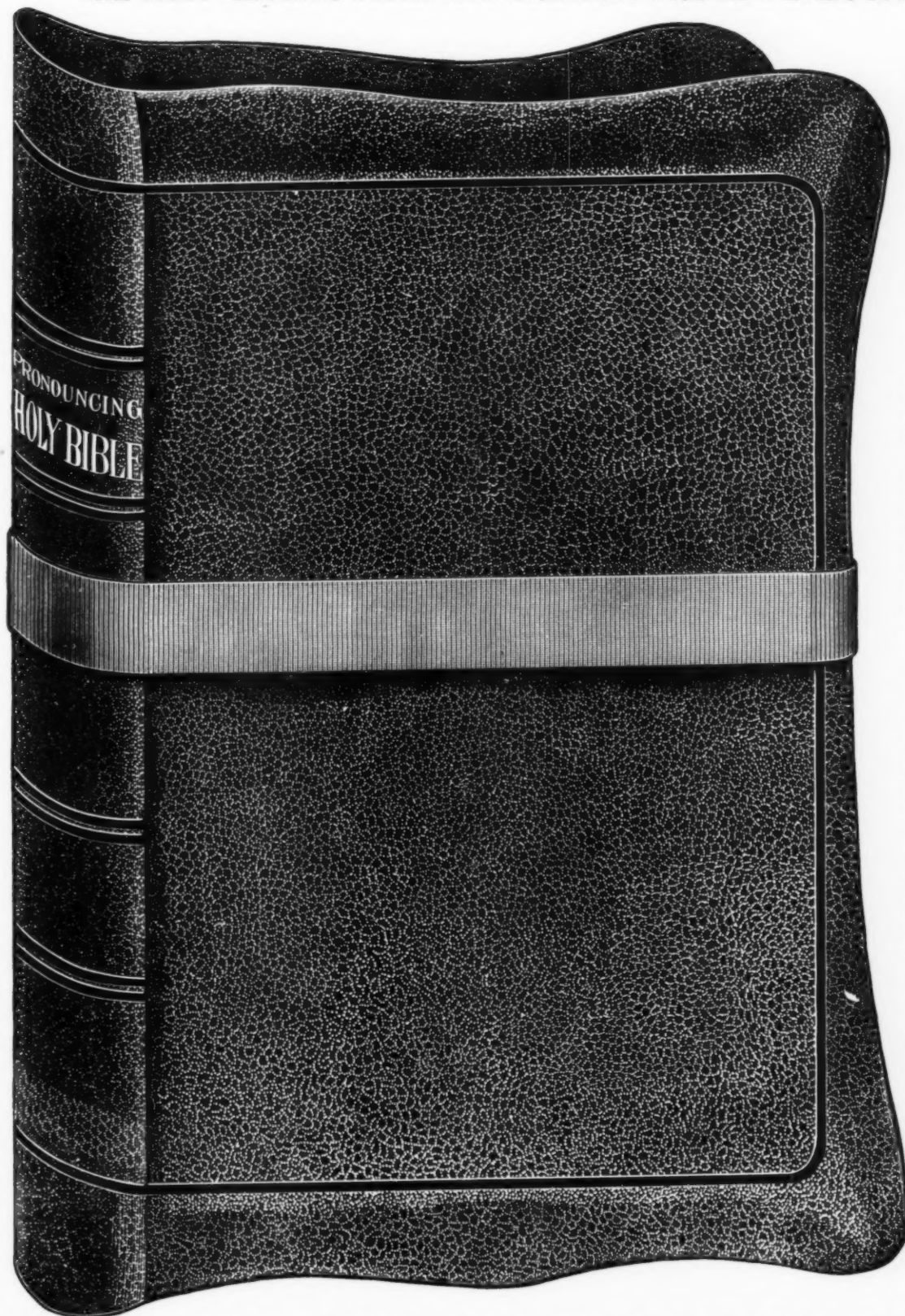
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stand; the case has cost the state of New York probably not less than \$200,000, and the end is not yet, as doubtless an appeal will be taken. It would seem that technicalities are coming to have a larger place in legal procedure than common sense.

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Only an occasional word is permitted by the strict censorship to reach the public concerning the movements of the English in South Africa. It is now certain that the next engagement will reveal the general movement and plan of Lord Roberts. Single and spasmodic attempts are doubtless at an end and henceforth a united effort will be made. General Buller's capture and subsequent evacuation of Vaal Krantz is now believed to be a part of the general plan of Roberts', who wished to direct the attention of the Boers from his operations at Modder River. It is reported that Kimberley is in direful straits and must soon be relieved or capitulate.

By a vote of 77 to 39 the New York Presbytery, on motion of Dr. Howard

Agnew Johnson, reaffirmed their former decision to disavow the teachings of Dr. McGiffert, but not to try him for heresy, the result of which would be, if found guilty, to excommunicate him from the fellowship of the Presbyterian churches.

Rev. Dr. John Fox, of the Bible Society opposed Dr. Johnston, and went into the merits of the charges somewhat. "The question underlying this whole matter," he said, "is whether the Presbyterian church is going to make itself so broad as to admit under its ordination vows the rankest of rationalism."

It is encouraging that so large a majority voted for the principle that every Presbyterian is not responsible for what every other Presbyterian believes and teaches. This is a gain for liberty of thought and expression. But it is likely Dr. Birch, the heretic hunter, will carry the case to the general assembly, which meets this year in St. Louis.

### THE FAITH ONCE DELIVERED TO THE SAINTS.

Sin and its cure have ever been a great problem. Under a government of perfect wisdom, immaculate holiness, inviolate truth and infinite mercy there can be but one remedy for man's disorder, and this must be a specific. What can this remedy be but the Gospel "which is the power of God unto salvation to every one that believeth?" The foundation of God's remedial system, the foundation of the Christian's hope in God, the foundation of the Christian Church is the great proposition setting forth the person, office and work of our divine Lord: "Thou art the Christ, the Son of the living God." "God hath granted unto us eternal life and this life is in His Son." To embrace this truth with all the heart is to embrace Christ, to embrace the whole Gospel, to embrace the perfect remedy for sin.

The Gospel and the faith are terms used interchangeably. Christ is "the author and finisher of the faith." Felix would hear Paul concerning "the faith in Christ." The Philippians are exhorted "to strive together for the faith of the Gospel." As author and finisher of the faith Christ is author and finisher of the Gospel, the remedial system, the whole plan of truth and duty developed in the Holy Scriptures. All this system centers around Christ, and this great body of truth is called "the faith."

It is for this faith we are to contend. This entire revelation, the only revelation in the matter of human salvation, is given once for all, finally given. There is no other Gospel nor is any other needed. Everything engrafted upon it as binding upon the conscience is human, useless, pernicious as it causes dissension and divisions among God's people. There is danger always that men will seek to take faith or add to this faith, hence Paul's declaration: "Though we, as an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

But is this sufficient? Hear his claims: "The law of the Lord is perfect." "Receive with meekness the engrafted word which is able to save your souls." "I am

not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth." "All Scripture is given by inspiration of God and is profitable for doctrine, reproof, correction, instruction in righteousness that the man of God may be perfect, thoroughly furnished unto every good work."

This faith once delivered is infallible. No human philosophy is needed to add to it. In one word, "God is love; in one fact, "God so loved the world that he gave his only begotten Son;" in one proposition, "Thou art the Christ the Son of the living God;" in one definition, "Christ died for our sins according to the Scriptures, was buried, and arose again the third day, according to the Scriptures," this whole system is presented to us. Hence the command: "Go ye into all the world and preach." What? A system of human speculation and opinion? No; "the Gospel." "He that believeth." What? The thirty-nine articles, the Westminster confession, the decrees of popes or councils, any of the thousands of issues and vagaries of men? No; "the Gospel." "He that believeth and is baptized shall be saved." And this preaching has the mark of the Holy Spirit: "He that believeth not shall be condemned." Human creeds do not save men, they do not damn them, because of believing or rejecting them, therefore they are not the Gospel.

It was "the faith;" the glorious revelation of truth and duty; the pure, powerful, all sufficient Gospel that was "once for all delivered unto the saints," and which divinely inspired men taught and thousands accepted in the early time. It is the only plan for the redemption of the lost, the only power of God unto salvation, the only light that shineth in the darkness of this world revealing the glorious destiny of the soul, this one body of truth that is able to make men wise unto salvation, to heal the wounds and disorders that afflict the church, and convince the world of the divine Sonship of Jesus. There are no further spiritual communications, no later revelations, no miracles for to-day, no other Christ to come and die for men, no new salvation to be preached to the world.

Our part in the New Century is to hold the faith in its original purity and its practice without change, to dispense the Gospel to men, to meet the onslaughts of unbelief, to break down the barriers between God's people, to hasten the day when all shall know the Lord. F. D. P.

### THE CHRONICLER'S DESK.

The Chronicler has been rolling over and over in his mind the problem of how he would edit a great daily paper if he should fall under his complete control. The Chronicler is a preacher and is, of course, professionally inclined to view every problem from a moral point of view; but morality is not a preacher problem, it is a human one. Every social and political movement is in essence ethical. The politician has settled nothing when he says, nonchalantly: "I am in politics. I am not in morals," or "The ten commandments have no place in

morals." He has but given the public a view of his own little superficial soul. Newspaper editing that is simply a money-making enterprise is a base business, it does not begin to rise to the dignity of a profession. If the newspapers are to be great moral forces, fearless in praise and denunciation the counting room must not have domination over the editorial chair. This is the case to-day in most newspaper offices. The aim is to buy white paper at three cents a pound and sell it at ten cents a pound. And in some quarters it does not matter how much the virgin whiteness of the paper is defiled so long as the defilement sells the paper. Many an editor would make a much better paper if he were not required to "play to the galleries" at the tyrannical dictation of the business manager. Here is where religious papers have a great advantage over the daily press, for they being organs of the kingdom are serene in their disdain of filthy lucre. How hardly shall the newspaper having a grasping business manager become an exponent of the kingdom of God!

In the next place the *Chronicler* would make his paper stand for the absolute truth. The paper would not be a scientific journal as to its subject matter; but would be scientific in its method of gathering news and other matter and in the mode of publishing the same. If a reporter misrepresented a man or an event, thereby deceiving the public, the *Chronicler* would discharge him at once. No great headlines would announce the suicide of Mr. Nobody while a half inch of reading matter with no display heading told of the death of some eminent theologian or scientist.

Again, the *Chronicler* would contend for a great curtailment of the space devoted to crime, gossip, professional sports, such as prize fighting, and to political surmises. The space devoted to those have alarmingly increased during the past two decades. This is not the will of a pessimist; it is the verdict of statistics.

The American papers have too much "guess so" in them, too much that is vulgarizing, and entirely too many words to tell everything essential. If they could be decreased half or three-fourths, unless different matter could be added, the boon to mankind would be great. Everybody ought to read his newspaper, standing up for fear he will give more than ten or fifteen minutes to its perusal; usually all time over this is squandered. In the newspaper that the *Chronicler* read last Monday two pages were given to the Boer war; two short paragraphs would have told it all.

Dr. Benj. Rush, who died in 1813, in bequeathing a large endowment to the Philadelphia library, stipulated that none of it should be used for newspapers, because he regarded them as "teachers of disjointed thinking." Charles Dickens referred to the American papers as "Daily Sewers." These men detected the two great curses of American journalism.

The *Chronicler* would increase the col-

umns devoted to science, education, religion, art, literature, travel, history, book reviews and would have the editors of these different departments competent men, so that when they wrote it would be with authority. The present day newspaper contains many glaring inaccuracies upon all such subjects. The editorial page which has sadly degenerated in the foremost papers would be enlarged and rehabilitated. It would be non-partisan; it would simply be the expression of a man who did not curry favor expecting money or an office in return. It would champion every good cause and denounce every bad one without respect to party. No unholy alliances would be formed. It would rise above personal prejudice. One or two papers in Chicago, otherwise quite reputable, have hounded men into their graves by publishing every mean thing which they could imagine, simply because of personal reasons.

Much more might be said if space would permit. One more point must suffice. The editor would ask no reporter to do that which any gentleman could not do. One leading editor said of a young reporter: "We liked him very much, but he is too much of a gentleman to do the kind of work we want him to do." The reporter is often asked to trace up scandals, to gain forbidden information, to enquire into the privacy of homes, to write contrary to his convictions, all of which is demoralizing to the reporter and to the public as well.

The newspaper should not cease to be enterprising nor need it cease to be a paying institution if it raise its standard. The average editor and the average preacher underestimate the intelligence of the people. Some years ago the proprietors of the London Morning Herald disagreed, so that two of them decided to freeze the third out by applying the dividends to the business. This they did by employing high-priced writers and in every way improving the paper. To their surprise the circulation of the paper increased in a phenomenal way and the dividends were larger the next year than ever. So much so that the paper sold for three times its former value.

We await the paper of Dr. Sheldon with considerable interest and hope that out of all the agitation such daily will result as one would freely allow read by the children in his home.

#### SACRIFICES AND JOY.

Sacrifice and joy are related as cause and effect. The proverb, "No cross, no crown; no pain, no balm," expresses the same thought in other words. The Scriptures say, if we died with Christ, we shall live with Him; if we endure, we shall also reign with Him. To some sacrifice has a harsh and forbidding aspect. They shrink from it instinctively as they do from torture. Like chastisement, for the moment is it not pleasant, but grievous? Nevertheless, afterwards it yields a harvest of joy. As a matter of fact, there

is nothing so fruitful and so full of blessing as sacrifice.

For the joy that was set before Him our Lord endured the cross and despised the shame. Though He was rich, yet for our sakes He became poor, that we, through His poverty, might become rich. Being found in fashion as a man He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also highly exalted him and gave Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on the earth, and things under the earth. His earthly life was one of continual deprivation and sacrifice, and yet one of continual and ineffable joy. Paul tells us of his experiences. He sought to fill up that which was behind of the sufferings of Christ in His flesh for the body's sake. He was stoned, he was scourged, he was beaten with rods, he suffered shipwreck, he was hungry and thirsty, and cold and weary. He was treated as if he was the filth of the world and the offscouring of all things. But in the midst of it his soul was full of triumphant joy. His sacrifices for Christ's sake brought him great gladness. Peter tells us of the trials of the people to whom he wrote. They were in heaviness because of manifold temptation; they were deprived of property; their names were cast out as evil; yet they rejoiced with joy unspeakable and full of glory.

There are those now who rejoice that they are permitted to have fellowship with Christ in service and in sacrifice. Their daily question is, "Lord, what wilt Thou have me to do?" They are thankful for the opportunity to give; the very thought of giving to assist his work causes their faces to shine with divine joy. They deny themselves that the good work may not be hindered. They are content with plain clothing and old-fashioned carpets and furniture, that they may be able to give the more. Thus one woman lives in one room and does her own housework and supports a missionary on the field. A business man is living in a very plain way and supports a whole station. Another supports forty-one workers and lives on the same scale as he did when he was married. These persons find constant and supreme delight in the sacrifice they are making. Their lives are bright and full of blessing.

There are others who scheme to go through life and reach heaven with as little sacrifice as possible. One of this class boasted that he had been a Christian forty years and his religion had cost him only 25 cents. Others have paid no more. These men wrong their own souls. They get all they pay for. If one makes no investment in the divine life he need not expect any returns. Nothing can be truer than that we reap as we sow. Those who get the most out of life are not those who give and do least; they get no good at all. Those who get most are those who invest most. David was offered the threshing floor of Araunah and the oxen for a burnt sacrifice, and the threshing instruments and other instruments of the oxen for wood. David refused the offer;



he said, "I will buy it of thee at a price, neither will I offer burnt offerings unto the Lord of that which doth cost me nothing." Had he done so his offering would not have been acceptable, and would not have secured any reward. It is impossible, as Dr. Duffy has said, to participate in the real luxury of benevolence until the exercise of it is made to cost some sacrifice. Those poor people who gave to the extent of their ability, and beyond their ability, were the people to whom the Lord could impart His richest blessing.

When the time comes for the one annual offering in the churches for Foreign Missions Christian people everywhere should give until their giving amounts to sacrifice. If there should be less on their tables for the rest of the year, if there should be a smaller balance in the bank, they would be none the worse off for it, and the Lord's work would receive a new and mighty impetus. Many want to give what they never miss and never feel. Such giving does not rise to the dignity of sacrifice. It is unworthy of a place on the divine altar. Others give nothing at all. They are like the land which drinks the rain that comes oft upon it, and brings forth nothing for them for whose sake it is tilled. These receive no blessing from on high. We should give until our giving means something in the way of self-denial. In such cases the reward will be great.

## NOTES.

Lowell said it "is more awful" to be born than to die.

"Moody preached the beauty of holiness; Ruskin the holiness of beauty."

Never was the importance of a large missionary offering seemingly so important.

In the past few days the Foreign Society has received over \$7,000 in special gifts.

The man who views both sides fairly and cordially is not necessarily "on the fence."

Sunday, March 4, must be made a great day for world-wide missions. The whole day should be devoted to this cause.

Senator Albert J. Beveridge will tell of his personal experiences in an early number of the Saturday Evening Post.

Charles Blanchard, as the readers have already noticed, is writing the prayer-meeting column for February. The Christian Century cannot part with the poet of the Disciples in Iowa.

"Be ye perfect even as I am perfect" is the voice of the ideal ever sounding in the Christian's ear, keeping him from resting in satisfaction with present attainments.

Nebraska has 194 churches; of these 104 gave last year for foreign missions. Their gifts amounted to \$1,232.76. The church at Fairbury gave \$101.55; Harvard, \$107.25.

Mr. Jeffries, who writes the column on methods in church work in this issue is superintendent of a Congregational Sunday-school. He has been unusually successful in bringing the children of his community into the Sunday-school.

No one need have fear that all the able and effective preachers will soon pass away. Every year brings into prominence the names of young men, fresh from the schools of the prophets, who prove themselves to be the men for the time.

Judson Smith said: "What hinders the

immediate effort to plant the Gospel in every nation, and island, and home in all the earth within the next decade? Nothing but the faltering zeal and purpose of the mass of Christian believers now on earth."

More than half of the churches in Iowa gave last year for foreign missions; 225 contributed in all. They gave \$3,504.57. The churches that gave the largest amounts are as follows: Cedar Rapids, \$300; University Place, Des Moines, \$504.02; Mason City, \$100.

Recently it has been necessary to curtail to a considerable extent the matter of some of our correspondents. The reason for leaving it out is not that it is not excellent reading matter, but that it was impossible to get it in the allotted space. All, we hope, will understand and appreciate our situation.

Dr. Van Dyke is perhaps unsurpassed in America today as a litterateur and preacher. Here is one of his little gems: "What is literature? It is the light on the candle-stick. It is the ark on the flood. It is the flower among the leaves; the consummation of the plant's vitality, the crown of its beauty, and the treasure-house of its seeds."

In this week's issue we publish the Bible school lessons for two Sundays, in order that hereafter the lesson exposition may reach our readers a week earlier. Heretofore the readers in distant states have occasionally failed to receive the exposition in time for it to be of any service in preparation of the lesson. This under the new arrangement will never occur.

A committee in the interest of the Ecumenical Conference on Foreign Missions visited President McKinley and extended him an invitation to attend the meeting held in New York in April. Although not giving the committee a definite answer, he promised to take the invitation under advisement and be present if possible.

The questions which call forth our first editorial are important both to the theorist and the man face to face with the practical problems of planting churches. Next week we will publish answers from D. R. Dungan, E. W. Darst and E. S. Ames. If any others are moved to write to contribute light upon the problem we shall enlarge the symposium.

There seems to be great activity among the churches in endeavoring to reach those who have not yet confessed their faith in Christ nor professed their determination to yield obedience to His sovereignty. This is the season of the year especially favorable for reaching the unconverted. Let no means be spared to reap a bountiful harvest from the faithful proclaiming of the Gospel.

Of the 764 churches in Illinois 286 contributed last year to support the work conducted by the Foreign Society. Their offerings amounted to \$4,799.03. Four churches gave \$100 or more; these are the churches in Bloomington, which gave \$201; Eureka, \$124.71; Jacksonville, \$120.27; Springfield, \$300. The church in Springfield is the banner church in Illinois.

Dr. Madison C. Peters, who has been a prominent minister in New York for a number of years, in renouncing the pedo-Baptist churches, says: "I have not saved any money. I have used it to help others. I am poorer than when I came here. There are too many demands on a minister in New York to save money." This is too true of most preachers. On the other hand, there is a preacher in perhaps the

strongest Christian church in Illinois who has saved some money every year of his ministry, even when he got but \$500 per year. He is not miserly, but wise. His influence is greater than if he had been prodigally charitable. The active ministry of the average preacher is short. Preparation ought to be made for the rainy day.

Our superstitions become very dear to us. It was with considerable sorrow that we read Professor Cox's denunciation of the ground-hog as an unfailing weather prophet. The professor, situated in the Auditorium, Chicago's point nearest the skies, says that the humble creature who has his station somewhere in the caverns of the earth has been wrong in his prognostications five times out of six. Thus the shadowgraph system of the ground-hog, used Feb. 2, is no longer to be trusted, and the world has one superstition less. But perhaps the Auditorium professor is jealous! Or maybe the government is determined to force the poor animal out of business because he refuses to join the trust. Poor thing! Awful government!

The New England Messenger, edited by R. H. Bolton, has this kind word to say of this journal:

"The Christian Century, name changed from The Christian Oracle, comes to our table in a brand-new dress, and is one of the best and newsiest weekly visitors to our family. A strong editor and able contributors are at the helm; hence, a successful and useful voyage is apprehended. Success to the undertaking."

E. H. Olmstead writes in a very commendatory way of the work of the Ohio Anti-Saloon League:

"Under the leadership of the league practically every man who made himself conspicuous in opposing temperance legislation in the last assembly has been defeated for renomination or election. In fighting a saloon candidate for lieutenant-governor the organization has shown that the Christian voters can really have a controlling power if organized and united."

The editor preached last Sunday for the church at Valparaiso, Ind., where John L. Brandt ministers. From every point of view this is a great church. They have nineteen hundred members, and the zeal and intelligence of the membership are rarely surpassed. The Sunday-school is a great power. Prof. Bogarte had in his young people's class last Sunday over four hundred young men and women. Bro. and Sister Brandt are greatly loved by the congregation and community. Bro. Brandt's sermons are spoken of as being able and always well prepared. J. H. O. Smith preached for this church seven years and still has a large place in the people's hearts. There are few greater churches in our brotherhood than that at Valparaiso.

The normal school located here is a phenomenal institution. There are twenty-five hundred students in actual attendance. This is the creation of Prof. Brown, who is one of the elders of the Valparaiso Church. The students come from all parts of the United States, and perhaps there is no other school in the country where students beginning can secure a better three years' course at so slight expense than at this one. There are fifty-seven earnest and talented teachers. Prof. Brown thinks that students come there for study, not for sport, so he does not countenance foot ball nor encourage the athletic spirit. We shall not soon forget our visit to Valparaiso and the kindnesses bestowed upon us. We cease not to wonder how so great a church came to be in that small Indiana town, but we suspect that before there can be a great church there must be great people.



## THE RELIGIOUS OUTLOOK.

President Charles A. Blanchard of Wheaton College has delivered an address before several seminaries, which has received favorable comment from several journals. In answer to "What is a sound method in Biblical criticism?" he says in part:

"First: Such a method will recognize the fact that the Bible is a revelation for all men, and that, therefore, its evidences must be level to the comprehension of all men. Dr. Ladd, in his 'What is the Bible?' page 5, says: 'It follows, therefore, that the task of appealing to the Bible to tell us what the Bible is, involves the consideration of a multitude of difficult and complicated inquiries of a critical and historical kind. It is a task which the unlearned but devout believer cannot perform for himself, for it involves the making of many discriminations which demand special information and a special training.' We dissent in toto from this proposition. The vast majority of men have been, are now, and are likely to be in the future, what Dr. Ladd would call unlearned men. They toil in mines, in shops and in factories; in offices on railway lines, on steamships and in stores. It seems as if millions were still to be made meat for cannon and camp fevers by the greed and ambition of those who make wars for poor boys to fight. If a common man cannot appeal to the Bible to learn what it is, then ninety-nine hundredths of the human race are shut out from the possibility of this knowledge. They must hire the hundredth remaining to tell them, from the Bible, what the Bible is, and then they cannot learn, for the men who consider themselves equipped for the work do not agree as to results. In general, they declare the books of the Bible to be non-authentic, unhistorical, unscientific, and contradictory. But as to who the authors were, how the books were composed, or who, or where, or what doctrines are taught by those books or chapters which are true, they do not at all agree. They do not even agree as to the Deity of our Lord and Savior Jesus Christ, nor as to the question whether His death was an atonement for sin.

"A method which is available only for a small minority of men, and which conducts that minority to no certain conclusions, is a vicious method. Unless the Book is so evidently divine as to carry its credentials on its face, it fails of its purpose as a revelation for men. If the Bible is the work of men it cannot be an authority for other men. If it is part God's and part men's; if truth and error, agreement and contradiction, fact and fiction are so mingled that no one but a man 'equipped in all the laws and facts of' what is strangely called 'historical criticism,' can disentangle them; and if this man can adopt a fragmentary hypothesis one day, a documentary theory the next, declare that the Elohistic writing is most ancient, and then be equally sure that the Jehovistic is entitled to that honor—if we must come at the Bible in that way we shall never get to it at all. There is no Bible; only a lot of disjecta membra of what was once supposed to be one. A sound method of Biblical criticism will be available for every man who is required to believe and obey the Book on pain of eternal death."

In connection with these plain words it would be well to read a passage from the able Dr. T. T. Munger, taken from an address on "The New Theology," and published in a volume entitled "The Freedom of Faith."

Again, new theology is not disposed to limit its interpretation of the Scriptures by the principle contained in the phrase, "the plain meaning of the words." This is a true principle, but it may be used in a narrow and untrue way. It is one of those phrases that win immediate assent because they flatter the popular mind, like the appeals to "common sense"—a trick under which a vast amount of error and slipshod belief has crept into the world. It is by an undue and exclusive use of this principle that a theology has been created intolerable to human nature. Now a theology cannot be forced on the human mind. Men may be required to believe what they do not like to believe, but they cannot be forced to believe what they cannot believe—I, e., to believe against the universal voice of reason and heart and knowledge. There will first be silence, then denial, and rejection, and all along inefficiency or abnormal results. To escape from a theology so created, there must be a broader principle of interpretation than this of "the plain meaning of the words," or, rather, this principle must be enlarged until it becomes something quite different. There must be recognized the principle of moral evolution or development, a principle that removes whatever difficulties some may feel as to Hebrew anthropomorphism; it must be allowed that every writer of the Bible wrote under human limitations, and that it is within the province of the reason to discover the limitations, and so get at the meaning, as it does with any other book, with only this difference, that when it reaches the meaning it is wholly trustworthy.

## METHODS IN CHURCH WORK.

### THE SUNDAY SCHOOL.

The superintendent should be selected with as much care as is the pastor of the church. He must be a Christian man whose life and character may be emulated. The responsibilities of the office demand it. Besides, he must have ability for that especial position; and there is in every church membership one or more fitted for the place. Having selected the superintendent, the next position of almost equal importance is the assistant superintendent, who may be also the chorister, so that he may be in front of the assembled school every Sunday, conducting the singing, and keep order should the superintendent be engaged at any time in duties elsewhere in the building.

After taking charge, and after studying the situation of things, the superintendent will organize the school according to his ideas. Before this is done, of course all the officers are elected and are working, but the superintendent needs his executive staff. This staff should comprise the superintendent, assistant superintendent, the pastor, and two teachers selected by these three, which make an executive committee of five. This committee meets at the call of the superintendent, usually during the study of the lesson, or directly after the close of the school. This is the first step in the organization. The next step is to band together the teachers. It has been found very successful to unite the teachers, the officers and all committees in one organization called, say, The Sunday School Council. This is only for sociability that they may become acquainted with one another as individuals and as teachers and officers. A large corps of earnest workers is thus obtained. The meetings of the council may not be more than once each month on a designated evening at the residence of one of them. This meeting always voluntarily and very naturally resolves itself into a business meeting, the superintendent being chairman, and the

school secretary its secretary. Light refreshments as a very pleasing feature may be served by each hostess. At these meetings everything is informal. Each teacher has something to suggest concerning his or her class, and responsive suggestions are offered. In this way trouble is avoided, and the interests of classes forwarded.

It will be found when the council is once under perfect organization on the plan suggested, that its members will look forward to its meeting, and that between the meetings some of its members will privately arrange for the introduction of a method or plan in their classes. They experiment for two or three Sundays, and if they find it useful will suggest it to the council for adoption. It will be seen that the council includes in its membership the executive committee, so there will be no necessity for a reference to it for privileges.

There is now the executive committee and the Sunday School Council in working order. To these may be added the very important school ways and means committee.

It seems the most practicable to select this committee from the ladies of the church, as they generally are better adapted to the requirements of this committee than men. The ways and means committee find the way to secure a school library; they find the means also; they select the books; they provide the book-cases and all necessary furnishings and organize this part of it, and when all is ready they announce to the school through its chairman the fact, and the school immediately recommends for election, or elects, a librarian and assistant. This committee also finds the means for the purchase of song books, Bibles, etc., when needed. It also furnishes the Christmas expenses. So it is observed that the ways and means committee is very important as a relief to the superintendent that he may devote his work to other lines. The funds raised by this committee are to be used only for the especial purpose for which they were secured.

The amusement committee is another important one. It will have charge of all entertainments, picnics and socials. It makes all arrangements for these.

The music committee will have charge of the musical part of every social and concert entertainment, the chorister being the chairman.

To make thorough work in the entire school each class may be made a committee with its teacher as chairman, and a member as secretary, with special work to do, a work suggested by the council through the teacher. This work will be in the line of learning of the sick in the school district. Another class may provide flowers for these sick. Another may learn of the poor children who might be brought into the school; and if needing clothing another may see that the clothing is provided by securing it from those who have the necessary things to spare. Another may for one month furnish cut flowers for the Sunday school room, and another the plants for decoration. Another may have the duty of visiting children's asylums and hospitals and taking flowers and books and papers to the inmates. And so in one way and another all are busy in Sunday school work, and the superintendent is the moving spirit possessing divine grace and imparting it to the school.

All of these things are in their order, and when the work laid out as suggested is done in Christian love, the material part of the school will be satisfactory. The finances will be sufficient for all expenses, including the donations to missionary causes, and even to aiding the church itself if necessary. L. Q. Jeffries.

## CONTRIBUTED.

### ENGLISH ITEMS.

#### The Pain of Uncertainty.

Whether it be true or no, that there is more pleasure in pursuit than in possession, it doubtless is true that there is more pain in uncertainty than in actual calamity. England is now in that condition. The whole nation may be said to be on tip-toe of expectation. It is well known that the war in South Africa is not on a stand-still, but just what the movements are, and especially what the results will be, are matters of conjecture mainly. In the meantime the nation holds its breath. But whether in the midst of defeats or waiting in uncertainty one hears on every hand: "Whatever may be the immediate results, the issue is certain. We will never back down. Our courage and determination rise as the difficulties increase. We will double and treble our forces if need be." In fact, the newspaper editorials repeat these sentiments so often that it almost leads one to wonder if they do not think that there is some real danger of some one showing the white feather. While the predominant sentiment is in favor of the war, there are many opposers. The division of opinion is no more serious, however, than that upon a hundred other questions of the day. I imagine that if an inhabitant of some unknown land where everybody thinks and acts alike should suddenly be transferred to any other country, he would think that everything was in chaos. As the writer did not come from such a country, he does not so judge.

#### The Value of Moral Support.

Only second to the interest with which England awaits news from the field of battle is the intense interest taken in the comments of the foreign press. It is recognized that there are other necessary things to assure success besides a well equipped army. While not much sympathy is claimed to exist on the continent, a hopeful view is taken of the matter. All adverse sentiment that is reported is called "the ravings of the yellow press," and passed over with brief comment. The sympathy of the United States is fully counted on. The pro-Boer demonstrations are attributed to the "Irish-Americans and disgruntled politicians who oppose the McKinley administration." From reports the opinion is correct. The present war will doubtless be even more effectual than the Spanish-American war in binding these two English-speaking nations together.

#### The Ravages of Influenza.

Many are being killed by the sword, but far more by the "flu," as it is called here. The disease is raging worse than it has ever done before. One Mutual Benefit Society that has about 25,000 on its roll of members reports that 27 per cent are ill with the influenza. The death rate in London is more than double the usual rate. Brighton, one of the leading health resorts, reports the largest per cent of deaths. This is not unusual, however. The popular physician may lose more cases than other physicians treat, but this does not necessarily argue against his skill. (I wonder what bearing this has upon the large number of sinners in the church. Life-boats doubtless lose a larger per cent of lives intrusted to them than any other one class of boats. This is nothing against the life-boat.) The deaths from influenza are confined almost entirely to the very young and the very old. More than half the victims in London during one week were over 60 years of age. Among others who have just passed away are

Dr. Martineau and John Ruskin.

Dr. Martineau, who died about ten days ago, was born in 1805; Prof. Ruskin,

who died last Saturday, was born in 1819. Both of them, especially the former, have been retired from active life for some time, but both of them, in their time, were masters in their respective fields. Dr. Martineau will be remembered because of his efforts to reconcile the claims of faith and reason. He was a Unitarian, but all Christians owe him a debt of gratitude for what he did for Christianity at large. John Ruskin was perhaps not surpassed as a critic of art and architecture. Among his best known works are "Modern Painters," "The Stones of Venice," and "The Seven Lamps of Architecture." His theories of art had vigorous opposers, but no man is said to have influenced art in England as he has done. Some people are urging that his remains be interred in one of the few remaining vaults in Westminster Abbey. However, he is said to have expressed his wish as otherwise.

#### All Deserters Not Cowards.

It might be supposed that there would be the most deserters from an army on the eve of battle. But this seems not to be the case. Many deserters from the English army are now returning and asking to be restored to their regiments. Some of them deserted as long as ten years ago. The theory is that these men grew tired of waiting for active service, and when it was not forthcoming they deserted. Now that there is a chance for action they are submitting to punishment for desertion in order to get a chance to fight. The Christian army is learning this lesson. And while there is much complaint that it is difficult to get workers to carry on Christian work, this perhaps is not so difficult as to get tangible work for them to do. But whichever is the case, it is undoubtedly true that the Christian army that fights no battles will suffer greatly from deserters.

Leslie W. Morgan.

20 Northumberland Road, Southampton,  
Jan. 24, 1900.

## THE DECALOGUE ACCORDING TO CHRIST.

### Seventh Commandment.

The sixth commandment was to proclaim the sanctity of human life. The seventh declares that marriage, in the divine order the source of human life, must be forever inviolate, by insidious corruption or by open violence. The sanctity of the human person, the dignity of manhood and womanhood, is the subject of both. Suicide and mob violence must be abhorred as well as single-handed, cold-blooded assassination. What is seen and heard shapes thought, deeds and character. Every suicide makes easier a murder. Every hanging or burning by a mob makes easier a suicide. It brings the human person into contempt. It brutalizes those who participate, those who suffer, and, inevitably, though imperceptibly, those who hear. The germs of this moral infection are carried by electricity to all the world.

Everything that assails the sanctity of marriage is adultery, as everything that assails the sacredness of human life is murder. Either is so repugnant to all the right instincts and motives of our nature that only a long process of evil preparation makes it possible. No crime is perpetrated in one day, but in the months and years that lead up to it. No one man commits a crime. His companions, his enemies and his friends are his partners by supplying the immoral atmosphere that supports his base imaginings. The air of heaven would choke the cut-throat or the libertine. So it comes that no man can pass by unblushing and unblanched, when the community's common stock of immorality has come to a head in some particular.

It is notorious that both law and public opinion, even unto our own most enlight-

ened day and most Christian land, have condemned the erring woman and left her no place for repentance; while the guilty man has had his sins freely forgotten, when they have not been actually commended as evidence of spirit! On her fair, delicate shoulder is placed the crystal glass. She must carry it absolutely unbroken, unpolluted, unshaken, through thoroughfares of ruffians and ballrooms of profligates. Aye, she must call these ruffians and profligates father, brother and friend by the fireside of the home that should be her refuge. Vice must be familiar to her eye, but foreign to her thought. Haunted, hounded, conspired against, if she at last follows the instincts of her nature and confides too fully in one, she is cast forth into the street.

Now look at Christ's teaching. His scathing, penetrating declaration in the sermon on the mount is addressed to men. Luke 7, John 4 and John 8 record His forgiveness of women who had erred, or rather, His compassion for women who had been betrayed. Thus does He dignify and honor both manhood and womanhood by taking it for granted that woman needs no commandment to the chastity which is her only life, and by calling man to be the champion and defender of woman's honor. Man claims the headship elsewhere; let him bear it here.

But we find the fullness and the beauty of Christ's positive teaching when we read of His participation in the marriage celebration at Cana. His declaration of the oneness of man and wife and His exaltation of childhood. When marriage is duly honored and childhood rightly appreciated, the seventh commandment may be forgotten, for it will be beyond danger of violation.

Wm. R. Warren.

## OTHER RELIGIOUS BODIES.

It will be the purpose of this department to report some of the things that are being said and done by our brethren in other churches. The editor and publishers of The Christian Century and the compiler of this column agree in thinking that such a department may be made useful to such readers as care to know, but have not access to the original sources of information—the great church journals and magazines. To this end a tolerably complete exchange file will come under the eye of the compiler every week, and he hopes to extract a compound that will be palatable and useful.

The New York Observer says that the directors of the New York Central Railroad have promised to give \$15,000 toward building a railroad branch of the Y. M. C. A. at Melrose Junction. This is concrete testimony to the practical value of religion in business.

A writer in this same Presbyterian paper, commenting on the report of Dr. W. H. Roberts, the stated clerk of the Northern Presbyterian Church on "The Constitution of the Ministry and of the Churches," raises the question as to whether there are too many churches, and says:

"Of the 7,673 Presbyterian churches, 4,341, or far more than one-half, are not self-sustaining. Only 3,332 support themselves. This fact, which is officially reported, will create surprise. But a closer examination will make it appear worse still. Concentrate attention on the synods of New York, New Jersey, Pennsylvania and Baltimore—the old, compact, stronghold of the denomination. They contain 2,556 of the 7,673 churches, or one-third of the whole. And of those 2,556, only 1,699 are self-sustaining; 857, or one-third, cannot support themselves."

After citing other statistics to the same effect he reaches the following conclusion:

"The dominant policy of multiplying



new and weak churches, and thereby often weakening well established ones, is harmful. Even in the cities there are too many churches. The consolidation of old, instead of the multiplication of new, would do more for Christ and souls.

"The writer is inclined to believe that the denomination would be stronger, and do more effective work, if it had five hundred, or a thousand, less churches (less in number, but stronger in membership) than it has in the United States. Consolidation, rather than pyrotechnic multiplication, is our great present need. And the same thing is true of other evangelistic denominations. On this point the Roman Church is wonderfully wise, and sets an example which might profitably be followed."

It is evident that this has a direct and practical bearing, not only on the question of church policy, but also on the problem of Christian unity.

The following is a reported extract of an address on "Christian Science" delivered before the recent Methodist Congress in St. Louis by my old friend and co-worker, Dr. Matt S. Hughes, formerly of Minneapolis, but now of Kansas City; and is one of the best things I have seen on this queer theory:

"We are curious to notice what peculiar features in these isolated Scriptures invite the earnest attention of Mrs. Eddy. In the first passage, in the tenth chapter of Revelation, it is 'a mighty angel come down from heaven.' We are asked to notice that 'he had in his hand a little book.' Mrs. Eddy asks: 'Is this angel, or messenger from God, Divine Science, that comes in a cloud?' Later she writes: 'Did this same little book contain the revelation of Divine Science?' Then follows an exhortation: 'Mortal, obey the heavenly evangel. Take up Divine Science. Read it from beginning to end.' In other words, the angel to Mrs. Eddy is a book agent, and his message is an advertisement. The mighty angel is sent to urge upon the attention of mortals 'Science and Health, with Key to the Scriptures,' copyrighted by Mrs. Mary Baker G. Eddy, cloth, single copies, prepaid, \$3.18; sheep, \$4; Levant, divinity circuit, Bible paper, gilt edges, round corners, calf-lined, silk-sewed, prepaid, \$6; morocco, convenient for pocket, prepaid, \$5. Address all orders for the little book advertised by the mighty angel, to Joseph Armstrong, C. S. D., publisher, 95 Falmouth street, Boston, Mass. There have been a great many startling and unique interpretations of Revelation, but we venture to affirm that this may claim the palm."

Here is a thought taken out of an editorial in *The Interior*, which, as a wind straw, is highly gratifying:

"The past theological idea was distinctive and differentiating dogma. That is rapidly going out of mind. The whole tendency of thought is to simplicity and concentration. For the Christian religion there is only one point of concentration—a highly attractive and a highly satisfactory one; the personality of Jesus Christ."

Continuing, but speaking anent the charges against Dr. McGiffert before the New York Presbytery by Dr. Burch, the same editor remarks:

"Nevertheless, a brighter day is coming—a day when these ecclesiastical swords shall be beaten into plowshares, and these polemic spears into pruning hooks—a day when we shall see eye to eye, because we shall see Jesus. Those who live in that light will look back at us with wonder, as we look back at the still darker age in which our ancestors lived. It is an upward struggle all the way. Let the strong lend a hand to the weak, and the true hearts carry the children."

Prof. Chas. A. Briggs argues in the Pop-

ular Science Monthly that there is no decline of interest in Christianity. He thinks if the pulpit has declined in power it is because oratory and eloquence are no longer held in high esteem by the people. "The change," he says, "is more apparent in the legislative and judicial halls, from which eloquence has almost disappeared, than in the churches. The effective speech must now bristle with facts and logic, legal and political principles. Any indulgence in eloquence is regarded as a confession of conscious weakness in the orator's cause."

This is worth thinking about, even if you do not agree with it.

The Standard (Baptist) reports a conference at Philadelphia at which the following suggestions were urged on the question "How to Promote a Revival":

"The man behind the pulpit must change the quality and tone of his preaching. The old doctrines of law and of grace must be given a more prominent place. The message must be God's message, and the messenger must be controlled by the undoubted conviction of the supreme truth of his message. There must be a frequent call to prayer. The need of the hour is not for a talking church, or a singing church, or a busy church, but for a praying church. A more implicit confidence in God is the shortest and the only route by which the church can reach the place of power."

C. E. M.

### The Opportunity of a Life Time.

#### GARDEN TRUCK, FRUIT AND FLOWER LANDS.

North Galveston fruit lands are located on the main land, in Texas, in the county of Galveston, are surrounded on three sides by the Bay of Galveston, and is sixteen miles northwest from the city of Galveston, with railway to both Houston and Galveston.

The South Texas Christian Encampment is to be held there in July, 1900.

This circular is intended for the purpose of bringing North Galveston and its opportunities to the attention of those who wish to cultivate the soil to the best advantage and to the greatest profit; of those who would escape the long and trying winters of the North, and yet who wish to have an assured income; of those who would regain and retain health; and of those who would seek sufficient exercise in a desirable climate, and with pleasing surroundings.

The fruit lands are divided into blocks of 40 acres each, and each block is subdivided into eight 5-acre lots, or four 10-acre lots; and a road passes before each five acres.

These lands could hardly be improved in any particular. They lie perfectly, are high and have a gentle slope to the waters of the bay.

They are better than California lands, from the fact that not a foot of them need be irrigated—the annual rainfall being sufficient for every purpose.

They are from 10 to 18 feet above the bay, and the soil is a rich black loam, thickly impregnated with sea shells—a rich phosphate fertilizer found in no other locality so plentifully—the loam being of unusual depth. The subsoil is a clay.

The productiveness of these lands is very great, and the products are greatly varied; fruits of all kinds grow rapidly and profusely; and all kinds of garden truck, which is in great demand, as well as fruits and flowers, ripen several weeks earlier than in other sections, thus giving the producer a great advantage in prices over later-maturing lands, besides saving in transportation charges a great expense, as the lands lie at the doors of markets calling for more vegetables, fruits and

flowers than can as yet be supplied them from the lands of this section.

On these lands can be grown successfully pears, peaches, olives, blackberries (a crop maturing in April), grapes of all kinds, figs (now growing wild), strawberries (ripen in February and March), pecans, walnuts, hickory nuts, almonds, etc., sweet potatoes, celery, cucumbers, watermelons—in fact all vegetables and any delicacies in the line of garden farming.

These lands when highly cultivated may yield \$300 and upward per acre.

As has been suggested in the above, never failing markets are right at the door, with shipping facilities by both water and rail to Galveston and New Orleans, and by rail to Houston; while all the northern and eastern cities are easily accessible in like manner, there being eight fine steamship lines from Galveston to New York and intermediate points.

On these lands crops mature every month in the year, except two, hence the farmer has money coming in all the year round—which is not the experience of the northern farmer.

Then: With expenses of living very low; fuel plenty and cheap; labor abundant and at very small cost; with no malaria, yellow fever or cholera; and with a (humanly speaking) certainty of crops such as have been described; with high prices always obtainable for early products; and with but slight expenses for transportation, and none for middlemen—it is submitted that there are no such lands to be found in the country, other than these.

Arrangements have been made at an exceedingly low rate by which any one so desiring can visit these lands.

The first and third Tuesdays in each month carry out excursion parties down via the following routes:

From Chicago take Chicago & Alton to St. Louis, Mo.

From Cincinnati, O., take B. & O. S. W. to St. Louis, Mo.

From Louisville, Ky., take L. H. & St. L. to St. Louis, Mo.

All parties unite from St. Louis, Mo., to Houston, Texas, via M., K. & T. Railroad ("Katy Flyer" train).

From Houston, Texas, to Edgewater, Texas, you take the G., H. & N.—Edgewater is the railroad station for North Galveston.

From Iowa and northwestern points we would suggest that you make your connection with the "Katy Flyer" train (M., K. & T. Railroad) at Hannibal, Mo., or via Kansas City. Remember, the Flyer leaves Hannibal and St. Louis, both at night. Leaving St. Louis at 8:16 p. m., and Hannibal at 10:25 p. m., and Kansas City at 9:05 p. m., with free reclining chair cars.

For rates, or any other information, address the

North Galveston Fruit Plantation Co.,  
510 Monadnock Block, Chicago, Ill.

#### EUROPEAN TOURS WABASH RAILROAD.

Write F. A. Palmer, A. G. P. A., 97 Adams St., Chicago, for complete itinerary of tours to London, Paris Exposition, the Rhine, Switzerland, Venice and Florence, Rome. Reservations must be made early. This is imperative.

#### A PEERLESS TRIO

of solid through express trains daily via the Nickel Plate Road between Chicago, Ft. Wayne, Cleveland, Erie, Buffalo, New York, Boston and intermediate points. Service and equipment among the best, rates lower than via other lines. The shortest route between Chicago and Buffalo. Uniformed colored porters attend the wants of passengers in day coaches.



## BIBLE SCHOOL.

## JESUS AT JACOB'S WELL.\*

Golden text: "God is Spirit; and they that worship Him must worship Him in spirit and in truth."

The early Judean ministry lasted eight months, probably. It began with the cleansing of the temple at the Passover in April, A. D. 27, and the journey through Samaria may have been in December of the same year. The bright star of John's popularity had paled before the growing light of the Sun of Righteousness. John must have had many more disciples than the average Bible student realizes. Twenty-five years after he had been beheaded, Paul found twelve men in Ephesus who had been baptized "into John's baptism," but had not heard that the Holy Spirit was given. John was not jealous of Jesus. His humility can only be compared to his heroism. But the disciples of John were very sensitive over the fact that the disciples of Jesus were baptizing more people than John. It is frequently not the fault of preachers with varying gifts that their followers quarrel over the leaders. Paul and Apollos were the best of friends, yet there was a Paul party and an Apollos party in the church at Corinth. It is seldom, however, that preachers are as humble as John and as careful and considerate as Jesus under such circumstances. John was the "friend of the Bridegroom" and nobly witnessed to Christ's superiority; while Jesus withdrew with His disciples from Judea.

"Then cometh He to a city of Samaria." The Samaritans were a mixed people who had hated the Jews ever since the days of Sanballat, and who were despised by the Jews. The location of the colloquy between Jesus and the Samaritan woman was rich in sacred memories. Jacob's well, nearly four thousand years old, is being filled up gradually in this century by each passing traveler casting a stone into its depths. Jesus was very courteous to this wayward woman. He taught her even more mystical truth—the indwelling of the Holy Spirit—than He taught Nicodemus. The contrast between the last lesson and this one is striking. "Nicodemus represents a proud and noble people; the Samaritan woman a despised race. He was 'the teacher in Israel'; she was unlearned and ignorant. He was rich and respectable; she was poor and degraded." The two are put in contrast, showing the range of Christ's teaching. Jesus has made some of His greatest revelations to woman. Among these none surpasses in importance the golden text of this lesson: "God is Spirit and they that worship Him must worship Him in spirit and in truth." May Christ daily supply us with "living water."

"Ths Heaven alone that is given away,  
"Ths only God may be had for the asking."

## JESUS REJECTED AT NAZARETH.†

Golden Text: "He came unto His own and His own received Him not."—John 1: 11.

We now enter upon "the year of popular favor"—the second year in the ministry of Jesus. The first event we study during this year when multitudes followed Jesus, watching His works of power and listening to His words of divine grace, is His rejection at Nazareth. It is difficult to trace the chronology at this period. The following order of events is probably correct:

After remaining in Sychar two days, during which "many of the Samaritans of that city (village) believed on Him," He returned to Galilee. This was in December A. D., 27. He did not go to Nazareth

but to Cana, the home of Nathaniel, where He performed His first miracle. A nobleman attached to the court of Herod had a sick son in Capernaum and he sought Jesus "that He would come down and heal his son." Jesus healed the nobleman's son and probably soon after removed to Capernaum (Luke 4: 23). His next miracle was the healing of the ungrateful, impotent man at the Pool of Bethesda in Jerusalem (John v.). "The feast" during which this occurred may have been the Passover in April A. D. 28. On the identity of this feast depends the determination of the length of the ministry of Jesus. There are three Passover feasts definitely mentioned in the Gospel of John (2: 13; 6: 4; 12: 1). If "the feast" in John 6: 1 was a Passover then the ministry of Jesus lasted three years, but if it was some other feast—which is possible—then the ministry of Jesus lasted twenty-seven months, or a little over two years. This latter is called the tri-paschal theory. The early church held that the public ministry of Jesus lasted one year. This is the bi-paschal theory based on the synoptic gospels. Our Sunday school lessons assume the John 5: 1 "feast" to be a Passover, making the ministry three years long.

Soon after the feast mentioned in John 5: 1 Jesus heard of the imprisonment of John the Baptist, and He returned to Galilee. (Matt. 4: 12; Mark 1: 14, 15; Luke 3: 19, 20; 4: 14, 15.) "He came to Nazareth where he had been brought up." "As His custom was, He went into the synagogue on the Sabbath," and being asked to read the lesson assigned for that day, He opened the Book of Isaiah where it was written, "The spirit of the Lord is upon me because He hath christed me to preach the Gospel to the poor," etc. What a scene! The suffering servant of Jehovah whose coming had been predicted hundred of years before, reading the prophecy Himself as He stood before the people in the village where He had been reared and where He had worked as a carpenter. And He gave the roll to the choggan and sat down, "and the eyes of all in the synagogue were fastened upon Him." No wonder.

"Majestic sweetness sits enthroned  
Upon the Savior's brow."

His first words were startling: "This day is this Scripture fulfilled in your ears." The older men whisper to each other can it be possible that this poor young carpenter, whose legal father we knew so well, whose mother and brothers and sisters are still with us, claims to be the Messiah? While the people listened to the words of grace "which proceeded out of His mouth" their notions of the Messiah awakened in their minds a desire for miracles. Their desire for "signs" gradually dulled their ears to His words of grace. They began to murmur. He had worked miracles in Jerusalem. Yea, even in Cana, only six miles from Nazareth. Does he despise us, His old neighbors? Why does He not show us some signs of His Messiahship? Gradually their admiration was changed to doubt and doubt led to hate. They rejected Jesus. And all \* \* \* were filled with wrath. "Truth embitters those whom it does not enlighten." They became especially enraged with His two illustrations which implied that the Gentiles would receive the Gospel. The poor Sidonian widow was visited by Elijah and the Syrian leper was healed by Elisha, so He had come to comfort the widow and the outcast.

"The spirit of the Lord is upon me,  
He hath annointed me to preach to the poor;  
He hath sent me to proclaim release to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord."

This was too much. Rising in a tumult they forced Him up the hill five hundred feet high to cast him headlong. But that divine majesty which flashed out at the cleansing of the temple again awed the people and He passed between them unhurt and left His childhood home. "Strange that Florence gave Dante exile for immortal poem! Strange that London gave Milton threats of imprisonment for the MSS. of *Paradise Lost*!" Passing strange that such words of grace should put murder in the hearts of Christ's childhood friends.

University of Va. Charles A. Young.

## PRAYER MEETING.

## \*TO NINEVEH OR TARSHISH, WHICH?

Jonah has been the butt of much smartness and more ignorance. But, in spite of sneers and scoffs and cynical smiles, the story of Jonah still holds, and rightly, its place in the history of God's dealings with men. Its very humorlessness adds to its interest. If, as some would have us believe, this Jonah, the son of Amittai, is a mythical character, and this story a romance, the writer was a genius in inventing striking situations, not less than in portraying in rugged relief the outlines of a remarkable character. He anticipated by some thousands of years the advent of the modern realistic short story. Genuine human interest must continue to find sympathetic touches in this narrative. It bears the stamp of sincerity. It tells the truth about the prophet and his efforts to

## Get Away from God.

The point of the whole story is the utter futility of the attempt to get away from God and duty. It is a hard lesson for us as for God's ancient servant. Jonah rose up to flee into Tarshish from the presence of the Lord, and went down to Joppa; there he found a ship going to Tarshish, so he paid the fare thereof and went down into it, to go with them into Tarshish from the presence of the Lord. He made some mistakes and made a miserable failure. Let us see:

1. He tried to get away from duty. Like multitudes since then he tried to run away from a direct duty and learned that the effort to get out of an unpleasant task was, after all, harder than the doing of it. I think some of us in the church to-day go to more pains in excusing ourselves and shirking our duty than would be required to honestly perform it. It is an irksome business—this whole wretched excuse-making and apologizing for our failure to go at once to Nineveh and cry against it. More directness in our efforts to do the Lord's will and work would greatly simplify our ministries and render them more efficient. The longest way around is not the nearest way home, nor the best way to do the Lord's work. "Go to Nineveh, that great city, and cry against it." "Go preach the preaching that I bid thee!" are the divine commands, positive, direct, imperative. More of this straightforward, unequivocal preaching and teaching is a crying need of our times.

2. Jonah had to pay his fare in trying to get away from God. Let us be sure of this—the man that undertakes to get away from God and duty will pay for his pains. We must pay for our pleasures, both in treasures and troubles. The men who put the lodge before the Church of Christ must pay their fare without fail. We can neither run away from the presence of the Lord nor from ourselves. We may crawl down into a hole in the ship of selfishness and go sound asleep as Jonah did; but God will find us out, and duty will demand a clean breast of our

\*Jonah, 1 Chap. Feb. 21.

\*Lesson VII. Feb. 18. John 4: 5-26.

†Lesson VIII. Feb. 25. Luke 4: 16-30.

sin and shame. When it comes to the final pinch Jonah told the whole truth about himself—made a clean breast of the whole affair. I like him for that. There was good stuff in that fellow. God can use the man who, when the final test comes, has the courage and manliness to own his fault and bear the consequences. Jonah was worth saving, worth a miracle of God's grace and a marvel of the great deep. He had withal the stuff of a hero in him. If the Lord lets some of us do as we please, it's probably because we are not worth saving. God can save the truant who is at heart truthful, but no miracle of might can save the insincere soul. Let us speak the solemn truth.

3. Jonah's wretched attempt at shifting responsibility got a whole ship's crew into trouble. That's always the way. Whole churches and communities suffer for our cowardice. Our own city may be the Nineveh against which we are to cry; and for fear of a little trouble we run away. It's one of the sins of modern preachers—this running away from troubles. It partly accounts for short pastorate and sadly uncared-for churches.

Charles Blanchard.

## CHRISTIAN ENDEAVOR.

### THE SIN OF LIQUOR SELLING—HOW END IT!

It would be anachronistic to argue in this day that selling liquor is sinful. To be in any manner accessory to the malignant spirit of Bacchus is to be a robber and a murderer, and we do not ask whether robbery and murder are sinful.

The vendor of rum is as deeply dyed with guilt as the distiller and brewer. Indeed he seems more Satanic than they, for he has constantly before him the victims of his craft and sees the ruin he is accomplishing, and spurns the prayer for desistance made by the dying manhood he is debauching.

To see wherein the sin lies, and to arouse conscience on the subject, let us ponder for a moment some of the familiar vices of the god of the still.

He takes bread from the trembling hands of the poor.

He fills countless parental hearts with withering solicitude.

He peoples alms-houses, hospitals, prisons.

He brings gray hairs in shame down to the grave—robbing venerable years of all veneration.

He has unlaced burial shoes from little children's feet, and bartered away a dead wife's shroud.

He fills men's bodies with dropsies, their minds with insanity and their hearts with sin.

He has deprived the world of untold helps by stupefying myriads of its loftiest geniuses, dethroning them and sending them drifting through years they should have made splendid with usefulness and honor.

He delights in alienating the affections of husbands and wives from innocent bliss, and transforming into hells on earth homes that have been paradises "in the midst of the years."

He excites all the Ishmaelitic passions into fierce activity, that otherwise had lain dormant in the tents of Abraham.

He blurs human vision so men can not determine true values, and betrays myriads into the folly of selling for a mess of pottage the heavenly inheritance.

He sets souls on fire and casts them adrift over the sulphurous plains of hell, to wander forever in vain search for the outer gate.

For these and infinite other crimes we do indict the rum demon.

For all these awful sins against God and man the rum seller will some time have to make expiation.

\*Hab. 2: 1-15. Feb. 18.

A prophet of the Lord has said: "Woe unto him that giveth his neighbor drink; that putteth the bottle to him."

How awful must be that woe! It were better for him that a mill stone be hanged about his neck and he be cast into the midst of the sea.

How to end this iniquity is a practical problem, but hard to solve.

Quit making it.

It will be made and sold so long as it has a commercial value.

If it were possible to immediately extinguish all the liquors that are flaming in the world today, there would be other potions, and possibly more poisonous, concocted tomorrow to minister to the same depraved taste.

Laws may be an efficient agent for the modification of the evil of intemperance, but nothing short of the regeneration of mankind will be sufficient for the ending of the crime of liquor selling. The Gospel of Jesus is the only regenerative power in this world.

If then we wish to bear a part in the crusade against rum sellers, let us do all in our power to enlarge the "sphere of influence" of the everlasting Gospel.

Next Topic: "The Strength of Humility. Luke 18: 9-14.

Jacksonville, Ill. Geo. L. Snively.

### OUR STUDY OF MISSIONS AND THE MARCH OFFERING.\*

The scheme of study designed for the Bethany C. E. Reading Circle presents three separate and distinct courses. 1. There is a course in Bible study, giving first of all a bird's-eye view of the sixty-six books of the Bible and the line of history by which they are united; then taking the life and teachings of Jesus as the very heart of the New Testament, and the prophets of Israel as the most vital part of the Old Testament. 2. There is a course devoted to the plea and history of the disciples, briefly sketching the rise of this nineteenth century reformation, making clear the principles that guide it, briefly sketching the lives of some of its principal pioneers and finally setting forth the Biblical basis upon which its chief, distinctive doctrines rest. 3. There is a course in the study of missions, giving, first of all, a wonderfully compact, yet clear view of the entire subject, then taking up the missionary work of the disciples in all its departments and finally giving a thrillingly graphic sketch of a number of the great heroes of modern missions. These are the three separate and distinct lines of study pursued in the Bethany C. E. Reading Courses. Readers are at liberty to take any one, or to take all three, just as they may think best.

I wish to speak just now of our course in the Study of Missions, with special reference to the offering to be taken in the month of March. The course is not devoted exclusively to Foreign Missions, but deals impartially with every part of our missionary operations, both at home and abroad. From the very first until now it has received the most cordial approval and support of all our missionary secretaries and boards, and is coming to be recognized more and more as an important fundamental factor in the development of the missionary spirit among the disciples. It is coming to be understood that if we ever develop into the great missionary people that we ought to be there must be a general diffusion of missionary intelligence and that this diffusion must begin among the young. They must know the great fields, the great facts, the great forces, the great heroes in this, the greatest of all the struggles of the ages. The history of missions is the profoundest part of human history. All the surface progress of the race, the noise and commotion, are as nothing compared with the deep spiritual movement known

\*Bethany C. E. Reading Courses.

under the general name of missions. There are no heroes equal to the heroes of the mission field. There are no motives so vital in their nature or so vast in their sweep as missionary motives. In all human enterprise there is no scheme so magnificent in its ultimate purpose. There is no department of education upon which more emphasis ought to be laid just now, not only in our colleges, but in all our churches. Our young people need to feel the greatness of this enterprise; they must be made familiar with its great facts. To aid in this is one of the chief purposes of the Bethany C. E. Reading Courses, and it is gratifying to its promoters to know that large fruitage is already appearing. The rising generation will be more intelligently and enthusiastically missionary because of this more general diffusion of missionary intelligence.

Our three handbooks on missions are admirable condensations. The one prepared by Archibald McLean, corresponding secretary of the Foreign Christian Missionary Society, has been pronounced by specialists as the best outline of the whole subject in the English language. It is a marvel of compactness and clearness. It is not a mere skeleton, but throbs with life. Beginning with the basis of missions in the Bible itself, with the knowledge of a specialist and the skill of a master, he marshals and groups the main facts with thrilling interest. We are just now issuing the seventh thousand edition of this admirable handbook. There ought to be a call for at least seven thousand copies more during this Silver Jubilee of the Foreign Society. He who can devise some scheme by which the merits of this book may become well known to our entire brotherhood will render a fundamental, far-reaching and fruitful service. Coupled with this handbook, forming a special appendix to it, is William J. Lhamon's summary of the "Missionary Fields and Forces of the Disciples," in which are presented all the fields and forces, the methods and results, of missionary enterprise as prosecuted by our people. The book is unique. There is no other book in existence which undertakes to cover the field so completely and accurately covered by this. It is an up-to-date book, tracing our missionary history from its beginning down to our great Jubilee Convention. It ought to be in every household where a disciple of Christ is to be found. Our latest handbook is from the same gifted author, and briefly tells the thrilling story of some of the "Heroes of Modern Missions," among whom appear Count Zinzendorf, David Brainerd, Hans Egede, William Carey, Henry Martyn, Adoniram Judson, Robert Morrison, Robert Moffat, David Livingstone and many others. The prodigious energy, the Christly self-sacrifice, the divine patience, the triumphant faith of these heroes, lift us above all sordidness and link us to the truly noble. These are the books we are engaged in circulating among our young people, and we feel that every friend of our missionary enterprises, when he comes to know this, will gladly aid us in the circulation of these handbooks. As the price of the three together is only \$1, they are within the reach of all.

But the work already done should begin to bear fruit in an increased offering to missions. The thousands who have already taken this course and who are now taking it ought to feel an increased interest and to be of greater assistance in the taking of the March offering. They ought to see that announcements are made, the claims of missions set forth, ample provision made for reaching every member of the church and a very liberal offering secured. The Bethany C. E. Reading Courses wish to vindicate their claim simply by the fruits they bear.

J. Z. Tyler, Gen'l. Editor and Mgr.  
Cleveland, Ohio, Feb. 3.



## PERSONALS.

Bro. Murphy will direct the church at Gravity the coming year.

Bro. Borks of Bridgewater is in a good meeting with the home church.

Bro. W. B. Crewdson writes that Cromwell and Brooks, Iowa, need a man.

N. G. Brown, Ottumwa, Ia., will preach for the West Side Church next Sunday.

John L. Brandt spoke for the West Side Church last Lord's Day to full houses.

Z. T. Sweeney was a welcome caller last week. He is visiting his brother, George W.

Prof. C. A. Young is here this week looking after the interests of the Oracle Publishing Co.

J. A. Walters is Sunday school and church missionary for the First Christian Church, Philadelphia.

Lawrence Wright has concluded a very successful meeting at Tama, Iowa. There were fifty-one additions.

E. P. Wise will begin a series of evangelistic services next Lord's Day with his home church, Somerset, Pa.

President J. H. Hardin was with the brethren at Austin last Sunday morning and with the colored brethren at night.

W. B. Crewdson is in a meeting at Vanwert, Iowa. Bro. Crewdson had eight calls for meetings in February. He is deserv- ing.

J. W. Allen held a good meeting recently for the church at Spokane, Wash., resulting in forty-one additions to the membership.

O. L. Cook concluded a meeting last week at Warren, Ohio. There were sixty additions. E. W. Kerr of Gallatin, Mo., led the singing.

Bro. Price is leading the home forces in a protracted meeting at Red Oak, Iowa.

M. C. Johnson recently did a good work at Cromwell, Iowa.

George F. Hale recently lectured in Mankato, Minn., on "The March of the Anglo-Saxon." We learn from the press that there is talk of Bro. Hale being nominated for congress.

D. H. Shanklin has closed his four years' work at Oceana, Ill. He did an excellent work. The board gave him a flattering testimonial.

L. S. Eldon closes his second year's work at Highland, Kan., Feb. 18. He will enter the evangelistic field and will answer calls for meetings.

F. D. Power, a contributing editor for The Christian Century, recently preached a sermon in his home church on "The Gospel for Dumb Animals."

J. S. Hughes preached at Davenport last Lord's Day night. "The Incarnation of the Divine" was his subject. He spoke highly of the work of C. C. Davis.

Sumner T. Martin, who has done such a commendable work at Mason City, Ia., in the past six or seven years will hereafter lead the forces of the First Church, Omaha.

We learn that the resignation of President J. H. Hardin has been accepted and that the presidency of Eureka has been offered to Prof. Hieronymus, who has heretofore occupied the chair of English literature.

J. L. Parsons has taken two courses in suggestive therapeutics and is now a graduate of the St. Louis school. He is now pursuing a course in a regular medical college. He writes that those who think he is a Christian Scientist are greatly mistaken.

The brotherhood will be pained to know that F. M. Rains is on the sick list. He is suffering from facial paralysis, but the physician thinks he will recover

shortly. Thus just on the eve of the foreign offering Bro. Rains is not permitted to give his attention to pushing his claims. Let every church respond liberally and make his heart rejoice.

M. Pittman, pastor of the church at New Orleans, offers to all Disciples visiting the Mardi Gras the free accommodation of the church, which is located at corner of Coliseum and Melpomene streets.

J. M. Lowe, our Des Moines correspondent, speaks most highly of Prof. Willett's course of lectures recently delivered in Des Moines. He says that all of the lectures bore evidence to the truth of a sentence contained in the first one, namely, "A true study of the life of Christ is of necessity an act of worship."

J. E. Lynn writes of the free course of lectures given by the church at Springfield with Dr. H. L. Willett, lecturer: "Large and appreciative audiences, representing the best people of the city, were enthusiastic in their praises of the course and grateful to the Christian Church for bringing Dr. Willett to the city."

The report of Evangelist Seoville in another column of the great meeting in Allegheny, Pa., is another proof that men's hearts are still open to the reception of the old Gospel.

Bro. Seoville will hold his next meeting for the Central Church, Pittsburg, and then go to Kansas City.

Chancellor Craig of Drake University spent a few days in Chicago last week and was a welcome visitor at this office. He reports Drake University as prospering, both in attendance and financial outlook. The walls of the new auditorium are about fifteen feet high. The chancellor was on his way to the east in the "diplomatic" interests of the young giant of the west.

The First Christian Church, Birmingham, Ala., of which O. P. Spiegel is minister, raised over \$3,500 last year. Nearly \$500 of this amount went to the various missionary interests of the church. The minister preached 102 sermons and had fifty-two additions in Birmingham. He also preached 176 sermons during his vacation and baptized sixty people and organized a church in Tuscaloosa, Ala. The Birmingham church now has about 300 members and is making good progress.

## A Wholesome Tonic

## Horsford's Acid Phosphate.

Dr. S. L. Williams, Clarence, Iowa, says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."

The following is an extract from a private letter just received from J. J. Haley on North Galveston—as will be seen in another column—"The Opportunity of a Life Time."

"I am glad that Geo. and Ben. Mitchell are interested. A few of such friends as these would make the place more attractive and desirable than ever. When trees, and flowers, and beautiful orchards and gardens spring up there, and we all get there together, what a place it will be. If my son's health holds out he will take ten acres in three or four months. I have written Tom to break up, fence and plant my lots in trees, which he will have done soon. \* \* \* It takes three things to make a place—soil, climate and location, and N. G. has them all to perfection. Wm. S. Broadhurst, "519 Monadnock Block, Chicago, Ill."

## BIBLE COLLEGE AT HOME.

Thorough Bible Course by mail, leading to diploma and degree. Terms, only \$1.00 per month. Circulars for stamp. Write

Prof. C. J. Burton,  
Christian University, Canton, Mo.

## CORRESPONDENCE.

## VIRGINIA NOTES.

F. M. Anderson, the financial secretary of the State Board of Virginia, has been doing excellent work in the Piedmont district. Charlottesville pledged one hundred and twenty dollars to the state work. Macedonia, Gilboa and Louisa each one hundred dollars. Piedmont fifty dollars. Bro. Anderson is a fine man, earnest yet dignified in his bearing and appeals purely to Christian motives in his money raising. The state board is made up of most excellent business men. We trust they will push the King's business as vigorously and successfully as they do their private affairs. Let every church in Virginia rally to the support of the state board. "Ten thousand dollars for state missions, 2,000 souls for Christ."

W. C. Hull has returned to Virginia and is pursuing his work in the university. He expects to preach at Gordonsville. We hope the state board will assist this important point, as it is the seat of our Piedmont Assembly.

C. M. Houston, Rochelle, Va., is pushing arrangements for the Piedmont Assembly for next August. The grounds, tabernacle, etc., have cost \$1,865. All of this has been paid by the generous friends of the assembly except \$500. Those who want a cottage built or wish rooms reserved should write C. M. Houston.

John R. Mott will hold a meeting among the students of the University of Virginia this week.

We have six consecrated and vigorous young preachers in the Bible classes at the university.

O. B. Sears, who for several years after graduating at Christian University, was professor of Greek and Latin in Central Christian College, Albany, Mo., writes the Sunday school lesson for The Register Review. He is pursuing graduate studies at the University of Virginia and in due time will receive the Ph.D. degree. The professors speak highly of the thoroughness of his work. He also preached for the Olive Branch, Piedmont and other churches.

Virginia is earnestly preparing for the Foreign Missionary offering March 1st. Charlottesville gave sixty-one dollars last year. Bro. B. P. Smith, our pastor, is urging us to raise one hundred dollars at least this year. Let us do our best in Virginia for the March offering. Pray for it but do not forget to prepare for it. Charles A. Young.

## INDIANA.

Marion, Feb. 9.—We are in a fine meeting here with the Central Church. J. A. L. Romig is the evangelist. Meetings are being held in a big hall that will accommodate two thousand people and often people are turned away. The town is stirred. I can engage for work after we close here, as Bro. Romig will go to Nova Scotia. Address me at Marion, Ind.

C. M. Hughes, Singing Evangelist.

Kokomo, Feb. 8.—Welcome to The Christian Century. May the twentieth century, which I believe begins on the first day of next January, be truly a Christian century, and may your paper have no small part in making the century Christian.

We have just closed a very successful three weeks' meeting. It was my pleasure to do all the preaching, assisted by Miss Mary F. Harris, singing evangelist of Richmond, Ind., who was supported by a choir of fifty voices. There was a fine interest from the beginning. The church was much strengthened and twenty-two were added—mostly by baptism. We have now a membership of about 1,050. Our C. W. B. M. Society is the largest and strongest in the state, thirty-five new



members having been added this year. Our Endeavor Society supports a native boy in India, who is being trained as a missionary.

Last Lord's Day Bro. O. W. Stewart of Chicago filled his pulpit in the morning and in the evening he delivered a temperance address to a union meeting of the city churches.

Several successful meetings are being held in Indiana, and the work of the state generally seems to be moving forward.

J. F. Floyd.

Clark's Hill, Feb. 12.—A red letter day at Clark's Hill yesterday. Thirty additions at our regular services. Mostly by confession. More to follow.

J. L. Sharitt.

Metz, Feb. 9.—J. K. Hester is holding a splendid meeting here. Twenty-four additions to date, and great interest is manifested in the study of God's Word.

J. H. Ladd, pastor.

#### MISSOURI.

The lectures on sociology which are being delivered at the university by the writer are well attended. Four lectures have been delivered on the following subjects:

1. Introductory.
2. The Society Unit.
3. Society as an Organism.
4. Social Pathology, Others Will Follow.

President Lockhart is working hard on his book on Biblical interpretation. This book will probably appear in the near future.

Chancellor Hardy is at present making a canvass of the city in the interest of the university. He is meeting with encouragement.

C. A. Lockhart, one of our most promising preachers, will probably preach for the church at Clayton, Ill.

The number of students in the university at present is about 150. Prospects are bright.

L. D. Govelein.

Kansas City, Feb. 9.—The First Christian Church of this city has just closed a meeting of four weeks' duration, in which Bro. B. B. Tyler did the preaching. It was a feast of fat things from the storehouse of the Word of God. Tyler is a thoroughly Biblical preacher, and many of his sermons might properly have been called Bible readings. Yet the people heard them with the utmost delight, and those which had the most of the Bible in were the most interesting. He made the Old Book a new one to very many people, and the results of his coming will be seen in more Bible study and truer Christian living among our members. There were forty additions to the congregation, and a revival of interest in all departments of our work.

W. F. Richardson.

St. Louis, Feb. 5.—Two accessions at the Fourth Church yesterday, making fifty-five in the last six months. More to follow. The work generally in the city is on the up-grade. E. T. McFarland.

#### SOUTH DAKOTA.

Sioux Falls.—Although without a pastor for about a year, the church meets every Lord's Day and there have been eleven additions since Nov. 1st. The Sunday-school and Christian Endeavor are very active. The latter holds services in the prison.

H. E. Brock.

#### OHIO.

Mansfield.—Brother Bates of Newark, O., began a meeting at Mansfield, O., Jan. 8th and closed February 1st with eighty-five confessions. The church feels very much strengthened and encouraged.

J. O. Kemp.

## WONDERFUL CURES BY SWAMP-ROOT.

### Deacon Pollard Finds Swamp-Root Present Help in Time of Trouble.

Among the many famous cures of Dr. Kilmer's Swamp-Root the great kidney, liver and bladder remedy investigated by The Christian Century, the ones which we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great remedy.

Deacon Charles F. Pollard, a prominent Baptist deacon of Lynn, Mass., residing at 74 High Rock Street, adds his testimony to the wealth of others, as to the wonderful curative effects of Dr. Kilmer's Swamp-Root. Deacon Pollard on Jan. 2d writes:

"For years I had kidney and bladder troubles, and was also a victim of acute rheumatism in my arms and legs. The pains from the latter affection were very hard to bear. I tried many doctors and medicines without benefit. Some time ago I commenced to take Swamp-Root. It has entirely cured my rheumatism and has greatly helped my other troubles. I should not think of keeping house without having Swamp-Root as a conspicuous feature of the housekeeping utensils.

"I can only speak in the highest praise of its health-giving properties.

"C. F. POLLARD."

#### What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler of 268 Boston St., Lynn, Mass., writes on Dec. 11th, 1899: "About eighteen months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

So when your kidneys are sick you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow unhealthy complexion, puffy or dark circles under the eyes, loss of ambition, general weakness and debility.



DEACON C. F. POLLARD.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

#### Sample Bottle Free.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Birmingham, N. Y., when you will receive free of all charge, a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle and to be sure and mention reading this generous offer in The Christian Century.

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

## DENVER LETTER.

About thirty years ago when Denver was but a small town and almost alone in all this great territory, a few heroic souls assembled in an upper room for the purpose of organizing a Christian church. Even in that early day staunch Disciples from some of our noblest families in the East were living here. Among this number was D. C. Stover, an uncle of George A. Stover of Chicago, who had two sons who were preachers. B. C. Stover organized the church at Golden and under his ministry there our first building in Colorado was erected. The church in Denver passed through the usual disappointments and trials incident to a new work. Meetings were held in halls and stores and in 1874 a log church house was erected. J. H. Stover conducted the dedicatory services of this our first building in Denver.

J. H. McCollough, E. T. Williams, E. J. Pinkerton, W. H. Williams and M. D. Todd served as pastors during the next ten years. During this time a large number of Disciples of wealth, influence and prominence had come to make their homes in this beautiful and rapidly growing city. Their coming infused new life into the church and gave promise of a great enlargement.

This development began in 1881, when W. B. Craig, now in Drake University, was called as pastor. Under his leadership the present building of the Central Church, which, with the lot, is worth \$50,000, was erected. Governor and Mrs. John L. Routt, who are yet members of the Central, contributed \$15,000 of this amount. The Central continued to prosper under his ministry, the membership constantly increasing, until it became one of our best churches. But during the last panic it suffered very materially, a dozen or more of its wealthiest members losing all their earthly possessions. B. J. Radford, A. I. Hobbs, W. F. Richardson, J. W. Ingram and B. O. Aylesworth have been pastors of the Central and are affectionately remembered for their good works. This congregation has almost recovered from the effects of the recent financial depression, the membership is rapidly increasing and bright hopes are entertained for its future.

During W. B. Craig's ministry in Denver two other congregations were organized that can now be numbered among our flourishing churches. A number of the members of the Central living in the south part of the city were banded together and Bro. Craig preached for them in a tent. From this work there came the South Broadway Church, which has the most classic, and by many considered the most beautiful, building in our brotherhood. The property is worth about \$65,000, almost half of which was given by John Sutton, who is now the sexton and makes his home in the building. All indebtedness would have been cancelled long ago had it not been for the decided decline in the values of real estate, a considerable amount of which had been given to this church. During the ministry of S. B. Moore, the present pastor, this real estate has almost all been sold and the income from this source with \$1,000 which has been raised in cash has reduced the indebtedness to \$11,000 which I am sure can now be handled very nicely. S. B. Moore is known as one of our very successful preachers by his eight years' work in Jacksonville, Ill.

The Highlands Church was organized in the north part of the city and now has a membership of about 350. H. A. Davis of Indiana is now preaching for this congregation and as it has a splendid situation a good work ought to be done. The church is greatly hampered by a heavy indebtedness on the building, but with efficient leadership I am sure that this difficulty can be overcome. A number of business and professional men are members of the Highlands Church.

The two young churches of Denver, Berkeley and the East Side, are making very rapid advancement and bid soon to overtake some of the others. Each has about 100 members, but this will soon be doubled and then doubled again. The Berkeley Church has a good building, which, I believe, is clear of debt. The pastor is Mrs. F. D. Pettit, who is greatly beloved by all who know her. Her husband was pastor and at his death she heroically stepped into his place and her labors are being greatly blessed. The church has increased her salary for this year and we all take a great interest in her success.

The East Side Church was conducted as a mission by the Y. P. S. C. E. of the Central Church, but has become self-supporting. A. F. Holden of Missouri has recently taken up that work and seems to be the very man it needs. This congregation now meets in a commodious store room, but is not satisfied with that and has paid for two and one-half lots centrally located, for the work, and a building fund is being accumulated. The East Side Church is located in a section of the city made up of the great middle class and thousands own their own homes. It has no large denominational competitor and everything indicates that it will become a strong church.

I know of no city that presents greater opportunities for growth than Denver, or presents a riper field for New Testament Christianity. What this climate can do for tuberculosis has been very astonishing to me. No man need to die with consumption if he will come to Colorado in its early stages. Thousands know, what I had not learned, of this marvelous atmosphere and are coming to make their homes in this land where the sun shines almost every day of the year. With this incoming flood and with a harvest already ripe at our doors we must and will have great and strong churches in this fair city. In the last five Sundays there have been twenty-three additions to the Central, two-thirds of the number presenting letters from our strong eastern churches.

I am anxiously waiting for next week, for my family will then be here and we will be located in a pleasant home on Capitol Hill. We would like to have the editor of the Century and all his readers call to see us, but please do not all call at once!

I heard a good story a few years ago that is now very apropos in view of the recent disturbances in Kentucky. A preacher had just begun his work in the blue grass state, but in what city depopulated sayeth not. He was met at the pulpit steps by a gentleman who requested a private conversation with him. When they were seated in the study his visitor said: "You are a stranger here and I take the liberty of making a few suggestions. I noticed that you spoke of one of our citizens this morning who had had a little difficulty with a friend which resulted in the latter's death, as a murderer. Now, if I were you I would not be too severe in such matters for a man must defend his honor, and several in your congregation have had such misfortunes." "Very well," said the new preacher, "perhaps I had better pass such matters -æfco ou æq pñom ææqñ ææodds I 'æq tion if I should denounce gambling occasionally?" "Well, now, really you must use your own judgment in such matters, of course, but if I were in your place I wouldn't say much, for a good many in this church play cards occasionally. People must have some recreation, you know." "How about horse racing?" "I would advice you not to be too outspoken for this is a great country for fine horses, and for an innocent pastime your main supporters sometimes wager a trifle on the races." "Ah, indeed!" said the perplexed dominie. "Well, perhaps we had better leave all these things out, but I

must confess it does not leave much material. I suppose, of course, there could be no objection to my flaying the Jews occasionally." "Well, now, of course in regard to that you will have to use your judgment again. Of course, I am a Jew and—" Moral: The preacher of the Gospel will have little of the Gospel left to preach if he asks the world what message he shall bring to men.

Bruce Brown,  
1340 St. Charles St., Denver.

## TEXAS.

San Antonio.—Two added since our last report. Our Mexican Mission reports three added last month. Brother J. S. Bonham, lately of Springfield, O., is among us for the winter. He has consented to preach for the new church recently organized by Bro. J. H. Marshall at Devine. Bro. Marshall is going out into the "by-ways and hedges," so to speak, preaching in the neglected quarters of the state. He is doing splendid work, as the Marshalls always do. I think we can make a pretty good cowboy out of Bro. Bonham. He is long and lank, has great perseverance and plenty of grit. He is badly in love just now—with Texas, and we are trying to keep up the delusion. We need more like him in Texas.

Bro. R. S. Hester of Eureka, Ill., dropped dead suddenly on our streets February 5th. He had been here but a few days and was to all appearance in excellent health and spirits. The remains were taken to Eureka for interment.

Geo. B. Ranshaw.

There is more Catarrh in this section of the country than all other diseases put together and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.  
Hall's Family Pills are the best.

## THE CARDINAL POINTS.

In favor of the Nickel Plate Road are safe and easy roadway, fine trains, luxurious equipment and fast time. These, combined with a solid through vestibuled sleeping and dining car service, make the Nickel Plate Road a desirable route between Chicago, Ft. Wayne, Cleveland, Erie, Buffalo, New York, Boston and all points east. The traveling public already know that the rates via this road are lower than other lines.

## Florida, West Indies and Central America.

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## IOWA.

Before the month of February shall be brought to a close the district conventions will have opened and set the pace for more aggressive mission work in Iowa for 1900.

The convention calendar reads as follows:

Central meets at Adel Feb. 27, 28-March 1.

S. E. (place undecided)—March 6-9.

S. W. at Leon—March 13-16.

N. W. at Rockwell City—March 20-23.

N. E. at Cedar Rapids—March 27-30.

After an interval of one day following the close of the last convention will come April 1st—Iowa offering day. We expect each church to be represented in the district conventions; then it will follow that each will be represented in the offering of Iowa day.

The information and inspiration that came from the conventions will challenge every church to use its best efforts in remembering the State Mission cause.

Did you ever stop to think how all of our missionary interests would be crippled if State Missions are neglected?

G. A. Hendrickson has closed a successful pastorate at Keosauqua and will move to Milton and divide time between the Milton and Cantril churches the coming year.

The mud and rough roads were too much for the Big Mound meeting. I was obliged to close on account of other engagements after a stay of two weeks lacking one day.

W. B. Crewdson is holding a meeting at Van Wert.

J. Will Walters of Bedford reports seventy-two additions to the church and \$7,000 in cash and good subscriptions for the new church building. The secretary has received a cordial invitation to attend the dedicatory services.

E. L. Nickle of Lorimer is assisting Pastor Edgar Price in a meeting at Red Oak.

Sister Orebaugh of Corydon called at the secretary's home the 5th inst. She reports prosperity in all departments of the church work. The church has recently purchased a lot adjoining the church for \$500. This gives them a half block well located for church and parsonage. The Corydon people are a heroic band of Disciples and both pastor and people are happy in the work.

Geo. C. Richle of Keota is holding a meeting at Kinross.

R. R. Bulgin recently held a good meeting for Pastor Fisher of Delta.

Our district evangelists are all at work. Chas. M. Nickham is at Estherville, with forty-seven additions to date. Lawrence Wright is at Whittier, J. P. Rowilson is at Indianola and E. A. Hastings is at Summitville.

If you want a meeting let us know and if we cannot send you one of our district evangelists we have a list of evangelists or pastors who will hold you a good meeting.

B. S. Denny, Cor. Sec'y.

Des Moines, Jan. 29—Our series of meetings closed last night with a good audience and splendid interest. Dean Haggard has preached the series of sermons and given to the people, out of his experience in pastoral and evangelistic work, helpful instruction. An earnest spirit has pervaded the entire series and the loyalty of Bro. Haggard to the plea of the Gospel was most wholesome and delightful. The number of accessions was forty-two, thirteen of whom were by confession. Following the great ingathering of last year, a very large number could not be justly expected. All agree that we have had an excellent meeting. One feature was unique, and has proven most enjoyable as well as profitable spiritually, which was afternoon meetings, at which Bros. Hickey, Ames, Ragan, Cor-

nell, Painter, J. Mad. Williams and Dean Everest preached. Not only were these meetings enjoyable but the best and rarest thoughts on favorite themes were presented by these brethren.

Yours in Christ,

I. N. McCash.

Keokuk, Feb. 9.—Our Southeast Iowa District Convention meets at Albia March 5-8. A good program has been prepared. Time is given to each of the following interests: I. C. C., C. W. B. M., Sunday school and Christian Endeavor.

The Albia Church says come. Bro. Ingram says that noble church will provide for the delegates, the railroads will grant reduced rates if one hundred full fares are paid to the convention. Each church in the district ought to be represented by a good delegation.

A. F. Sanderson, Secretary.

Ottumwa, Ia., Feb. 12.—Our meeting closed with forty-three added. Of these thirty-one were adult, thirty baptism, five from the denominations and the remainder by letter and statement. Our Sunday evening music especially has been the best church music I have heard in the city. Bro. J. Will Landrum has been our leader throughout. He is a splendid Christian young man.

Nelson G. Brown.

Tama, Feb. 7.—Evangelist Lawrence Wright closed a nine weeks' meeting here January 16th with fifty-one additions. The preaching was strong and plain. The church here has been greatly strengthened and encouraged.

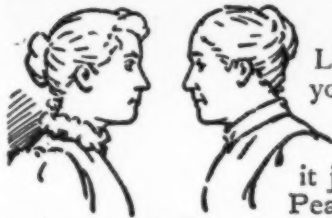
N. E. Camal.

Vinton, Feb. 12.—One hundred and fifteen additions to date. Have already baptized seventy-five. Meeting will continue a few days longer.

Jas. T. Nichols.

Bloomington.—Dr. Herbert Willett of Chicago has recently delivered two courses of lectures here, one on "The Beginning of Christianity," and one on "The Life and Times of Jesus." We had planned to give these lectures to the people free and so advertised; we secured a crowded house the first night and thereafter the man and his work advertised themselves. From one thousand to fifteen hundred persons were in attendance each night. Bloomington never had such a treat before. People from all religious bodies thronged our house; they seemed unable to find words to express their gratitude and appreciation.

The church never did anything more to her credit, or to place her in a most favorable light before the entire city. All classes were equally interested and apparently equally profited; many have spoken to me in unstinted terms of the blessing and value of the work to them. It was demonstrated that no book is so alive as the Bible, and no teaching so interesting, when properly presented. We had eighteen additions the last three



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nights. We paid all bills and had money left. We sold one hundred of Bro. Willett's books and expect the good work to go on. He is a Christian and a scholar; a dignified and manly preacher of the Gospel. I have never been better pleased with the messenger or the message. I am not in sympathy with the adverse criticism upon Bro. Willett and his work. I believe that any church will be greatly profited by a course of his lectures. The fervent prayers of a host of our citizens will go with him. J. H. Gilliland.

Watseka, Feb. 12.—Two more added here (by letter) yesterday afternoon. A union meeting of our three Endeavor societies was held that proved a great success. Few congregations in Illinois the size of this have more earnest young people. Victor W. Dorris of Kentucky begins our meeting next Monday.

B. S. Ferrall.

Stanford, Feb. 7.—Closed meeting at Kankakee Sunday evening, February 4th. There were seven accessions in all. There is a splendid band of loyal disciples and their pastor, W. D. Deweese, is heroic in his loyalty and sacrifice as a leader.

S. S. Lappin, State Evangelist.

Abingdon, Feb. 7.—The meeting at Moorhead, Ia., closed with twenty-four additions. I preached here last Sunday and there were three confessions and baptisms. Cal. Ogburn.

#### CHICAGO NOTES.

Last Lord's Day was a red letter day for the Christian Church in Chicago. The weather was delightful and all our churches had excellent meetings morning and evening.

The crowning meeting of the day was the union meeting in the afternoon in Kimball Hall. The hall was crowded to overflowing and great was the enthusiasm. The hearts of those who have stood by our city mission work all these years leaped for joy.

J. H. O. Smith, the president of the C. C. M. Society, presided. He is master of assemblies and the meeting ran smoothly and upon schedule time.

M. O. Naramore, president of the executive board, led the combined choirs, which made a grand chorus, which was so large that about one-fourth of the singers could not get upon the large platform. Miss Edith Abbott presided at the pipe organ. The chorus rendered the "King of Kings" and "Praise Ye the Father."

Miss Lillian Chalmers sang a soprano solo, accompanied by a violin obligato by Miss Gertrude Hammond.

President J. H. Hardin was present and participated in the opening exercises with other resident ministers.

To the roll call of the churches every church in the city responded with delegates ranging in number from seven from West Pullman to 119 from the Union Church.

The reports of the Executive Board and superintendent of missions were enthusiastically received.

Bro. F. G. Tyrrell delivered a scintillating address on Chicago and the Christian Church.

Bro. B. L. Smith, who is denominated "The Little Giant" by J. H. O. Smith, delivered an address that just fit the great occasion. He said that, like Rudyard Kipling's ship, the Christian Church in Chicago has found itself and is now ready for a triumphant career.

Bro. Smith at the close of his excellent address, called for subscribers to the church building syndicate. The call was made in his own manly and dignified way and the number of subscribers reached more than sixty. These all combine to pay \$5 each for every new church house erected under the auspices of the city board of Illinois.

This syndicate should enrol at least 200 subscribers. Bro. B. L. Smith is the first. Will you, whether in Chicago or elsewhere, not send your name to Carl Bushnell, Chamber of Commerce Building, Chicago?

We have more than doubled our churches, preachers, Sunday schools and C. E. societies in this city in the last five years.

Our greatest problem now is that of housing our mission churches. The church building syndicate is the solution of this problem. Join and help.

The audience on Sunday afternoon voted unanimously to hold another mass meeting in three months, the time of the next quarterly meeting of the C. C. M. S. Evidently we shall have to secure a larger hall, and Bro. Naramore is planning for a grand chorus of 200 voices. The Executive Board hopes to have some inspiring things to report at that meeting.

President J. H. Hardin preached last Sunday morning for the Austin Church, and in the evening for the South Side Christian Church.

John L. Brandt reports a delightful day with the West Side Church last Sunday. Members of the church report two great sermons.

G. A. Ragan has been quarantined on account of scarlet fever in his family. All are on the way to recovery. H. P. Williams presided for him at Irving Park last Sunday.

Next Monday night the Union Church and J. H. O. Smith open up a protracted meeting in the Leavitt Street Congregational Church.

The First Church held their last service in the church, corner Thirtieth and Indiana, last Sunday. From Wednesday night on they are at home corner Grand boulevard and Forty-seventh street.

#### PENNSYLVANIA.

First Christian Church, Allegheny, Feb. 7.—Our victorious meeting, with Bro. W. J. Lhamon and this great church as "Workers together with God," grows more and more in its victories.

We went to Carnegie Music Hall, the largest auditorium in the city, Sunday night and although it rained all the afternoon and at night, the building was packed, and the ushers say after all standing room was taken fully 500 people were turned away. The offering for expense of meeting at that one service was \$70.33 and was \$45 one night at the church.

There were seventeen added Sunday and fifteen Monday, all confessions, and twenty-five confessions to-night, and we took up an offering for the famine sufferers in India and it amounted to \$66.

There have been forty-seven added the last three days and 227 in all to date. Will close to-morrow night. Bro. Filmore will stay on with this church and Bro. J. Walter Wilson will sing for us at Central Pittsburgh. "Thine is the Kingdom and the power and the glory forever, amen."

Chas. Reign Seoville.

IT IS NOT A NEW DISCOVERY, but an old established fact, that there is a cure for dropsy without tapping, and Rev. H. Lutz, 1274 White St., in Dubuque, Iowa, bears witness to it. "A Mrs. Louise (de of our city," writes Rev. Lutz, "had dropsy and everybody thought she was beyond help. The least exertion would fatigue her very much and she was hardly able to walk a few steps. On a visit to the poor sufferer I brought her a bottle of Dr. Peter's Blood Vitalizer and urged her to take it regularly. The good woman followed my advice. Only a short time after this she was able to walk to my house, nine blocks, and is now completely restored to health."

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## NEBRASKA.

Secretary's Letter.—A number of discouraged brethren in different congregations have written me, voicing the general despondency of the members in their several communities. There will come to weak churches these hours of apparent decline. Often the removal of a family or two so disturbs the equilibrium of the work as to practically close it. The few remaining ones lose heart, and that class who are simply sunny weather Christians begin to talk about the awful condition of the church, and to predict its downfall, and then immediately begin to bring their own prophecy to fulfillment by sending their children to other Sunday schools, "because they want to go," and a little later going off themselves when the little band meets for social worship about the Lord's table. Such driftwood never amount to anything till distress comes upon the church, and then their influence is depressing and destructive. This adds to the burdens of the faithful and it is no wonder the secretary gets letters that would wring tears out of a flint rock, all the more surely since he is practically powerless to send relief, or at least such as the case demands. This is not peculiar to Nebraska, I know, but to Nebraskans it has especial interest, because it is our work that is suffering, and our brethren that plead for help. If any of you will not work through the N. C. M. S. write me and I will put you in touch directly with work that you may do for the Master in your own way, and God will bless it and you. Will you do it, and do it now?

A number of our preachers have agreed to hold meetings for the state and national boards. Are there not others to respond to this appeal made by the general convention?

Bro. Edward Clutter has closed his work at Burchard, and accepted a call to Wymore. This promises well for the Wymore work, and we hope to now see that place built up. During his ministry at Burchard thirty-four were added to the church.

Fairfield's pastor has been holding a meeting in his own church, resulting in twenty-eight additions.

Bro. A. D. Finch is in a meeting at Lost Creek.

Otha Wilkinson and F. McVey are at Clay Center. H. G. Wilkinson at York. Omaha First Church expects a new pastor in April. I have not been informed who has taken the work.

W. A. Baldwin.

Lincoln.—The First Christian Church of Lincoln, Neb., was incorporated in 1869. Its membership is now about 275. We are growing and gathering new courage every week and the Master still has great blessings in store for his faithful followers. Since January 1, there have been more than forty additions, mostly by letter and two immersions. Our Bible school is in fine condition, under the management of Miss Hallett and Mr. Perkins. Last Lord's Day there were present 167 scholars. The church was never more in earnest or more harmonious.

T. J. Thompson, Pastor.

Fairfield, Feb. 10.—Eight additions at Ox Bow last Sunday, making seventeen additions in last two appointments. The church is encouraged; the future is very bright.

E. W. Yocum.

## CENTRAL PASSENGER ASSOCIATION MILEAGE TICKETS.

The Nickel Plate Road has become a member of the Mileage Ticket Bureau of the Central Passenger Association and all mileage tickets properly issued by any line, a member of that bureau, are valid for use on that road in the same manner as on other roads, members of that bureau.



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## MISSIONARY.

## Foreign Missions.

We hope that every church will at least become a member of the Silver Jubilee League by raising \$25 in the March offering.

W. Grant Smith, Delphi, Ind., says: "Last year I enlisted the churches in this county that did not give a year ago. All are now on your roll as contributing churches. I will do what I can to keep these churches on the list and will try to get them to increase their offerings." Preachers like this, and there are many of them, are really associate secretaries.

There is a lively interest in the Silver Jubilee crusade. That is an effort to enlist a large number of new contributing churches this year. We are hearing from hundreds of preachers every day promising to enlist churches that have not before given.

In commemoration of the Silver Jubilee Year of the Foreign Society the Silver Jubilee League has been inaugurated. Every church that raises \$25 will be entitled to a membership in this league and will receive a certificate of membership. A church will be entitled to one certificate for each \$25 received. The church may select the names of the parties who are to receive the certificates, provided they are members of the Church of Christ.

W. R. Lloyd, Richmond, Ky., hits the nail squarely on the head when he says: "To introduce foreign missions in an old church is better than starting a new church that will never give."

pure in life, but united and happy and prosperous in its local or home work.

7. If we think of nothing beyond our local congregation we belittle our Christian work. Nothing so takes us beyond ourselves as an interest in world-wide missions.

8. Foreign missions teach us the value and importance of a united church at home. This cause will help to fuse together the religious bodies of the world. It is now doing so. It will continue to do so.

9. Interest in foreign missions helps to hold the church to the simple Scriptural truth of the Gospel. What is the use of going to the heathen with an utter godless science? There is nothing that has in it the power of God except the Gospel.

10. We are a great people. We number more than a million. We teach that the Gospel is the power of God unto salvation. If we are not a great missionary people we are the greatest religious impertinence the world has ever seen. It is our simple duty to raise \$200,000 in the approaching March offering. What is that for a million souls? If we should raise a million dollars we would do no more than our duty.

The March offering, more than anything else of the whole year, will mark our real growth in the divine life.

A. McLean,  
F. M. Rains.

## C. W. B. M. Enlargement.

Enlargement is the watchword of the Christian Woman's Board of Missions for 1900. The first quarter of the missionary



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NON-MISSIONARY.

## The Missionary Church.

Missions are the chief business of the church. The authority for this cause rests upon the positive teachings of the Scriptures. This teaching permeates both the old and the new testaments. Missions do not belong to the order of expediency. Nor do they belong to the order of necessary inference, but to the order of positive and imperative teaching. Missions are as binding upon the saint as baptism upon the sinner. Missions are not a mere phase of Christianity; they are Christianity itself.

The following, therefore, is true:

1. Whatever a church may possess should be used for the evangelization of the world.

2. A church that is not a missionary church is in a very grave sense non-Christian.

3. The spiritual vitality and vigor of the church may be measured by its missionary interest.

4. A church is pure and strong according as it possesses the missionary spirit. As running water cleanses itself, so will the church cleanse itself in running with willing feet to carry the Gospel to the destitute.

5. It is now historically true that the missionary church lives and grows, while the non-missionary church decays and dies. The institution which has no power of self-propagation has no resources for self-support.

6. The missionary church is not only

year, which closed with the passing of 1899, has been very full of activity, five new missionaries having been furnished India. These are Dr. Mary Longdon and Miss Freddie Ehrenberg, who are stationed at Deoghur; Miss Susie Rawson, at Mahoba; Miss Ottley, at Bina, and an assistant teacher for Mrs. Lohr, in Bilaspur. This reinforces each of the India stations.

Mr. and Mrs. L. M. Omer of Martinsville, Va., are stationed in Monterey, Mexico, having reached their field Jan. 14. They write hopefully of the outlook. Miss Clara L. Case of Ann Arbor, Mich., has joined them; Miss Bertha C. Mason of Houston, Texas, will be with them soon, and Francisco Puebla will follow; giving five new missionaries to Mexico.

The work in the home field has also been enlarged, six new points having been added to the list of states and local points helped by the C. W. B. M.

This enlargement calls for activity all along the line of our organization, for the work, both old and new, must be fostered.

The situation in India is an invitation to every Christian, to every person having regard for human life, to give aid and give it at once. Two stations of the C. W. B. M., Bilaspur and Bina, are in the heart of the famine district, and our missionaries are doing their utmost to answer the calls that come with crushing force upon them. We need your help for them and will be glad to receive it. But we must make ourselves clear on one point—the regular offerings of the auxiliaries should not, at any time, be sent for

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famine relief. The regular offerings of the auxiliaries support our pastors, evangelists, missionaries, physicians, teachers, nurses, orphans, Bible women and other workers, both at home and in our foreign fields. To use them for famine relief will endanger the many and beautiful enterprises we have undertaken for Christ and His church, and will cripple the work we are trying to build up.

Personal gifts, self-denial offerings, money from friends whose hearts are touched by India's bitter need, these should come, and we trust they will come freely and rapidly. They should be sent to the corresponding secretary, 152 East Market street, Indianapolis, Ind.

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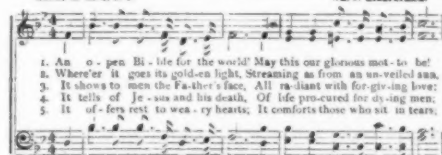
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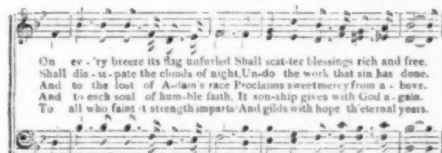
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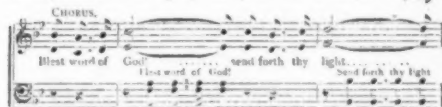
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1. An o - pen Bi - ble for the world! May this our glorious met - to - be!  
2. Where'er it goes its gold-en light, Streaming as from an un-veiled sun,  
3. It shows to men the Fa-ther's face, All re-lu-cent with for-giv-ing love;  
4. It tells of Je - sus and his death, Of life pro-cured for dy-ing men;  
5. It of-fer rest to wea - ry hearts; It comforts those who sit in tears;



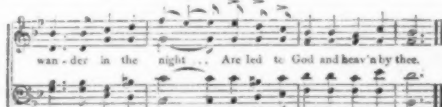
On ev - 'ry breeze its flag unfurled Shall out-ter blessings rich and free,  
Shall dis - su-pate the clouds of night, Un-do the work that sin has done,  
And to the lost of A-dam's race Proclaims sweet-mercy from a - bove,  
And to each soul of hum-ble faith, Its son-ship gives with God a - gain.  
To all who faint a strength imparts And gilds with hope the eternal years.



CHORUS.  
Best work of God! Best work of God! Send forth thy light, Send forth thy light,  
Thou word of God! Thou word of God! Send forth thy light, Send forth thy light.



O'er ev - 'ry land and ev - 'ry sea, and ev - 'ry sea, Till all who



wan - der in the night, Are led to God and heav'n by thee.

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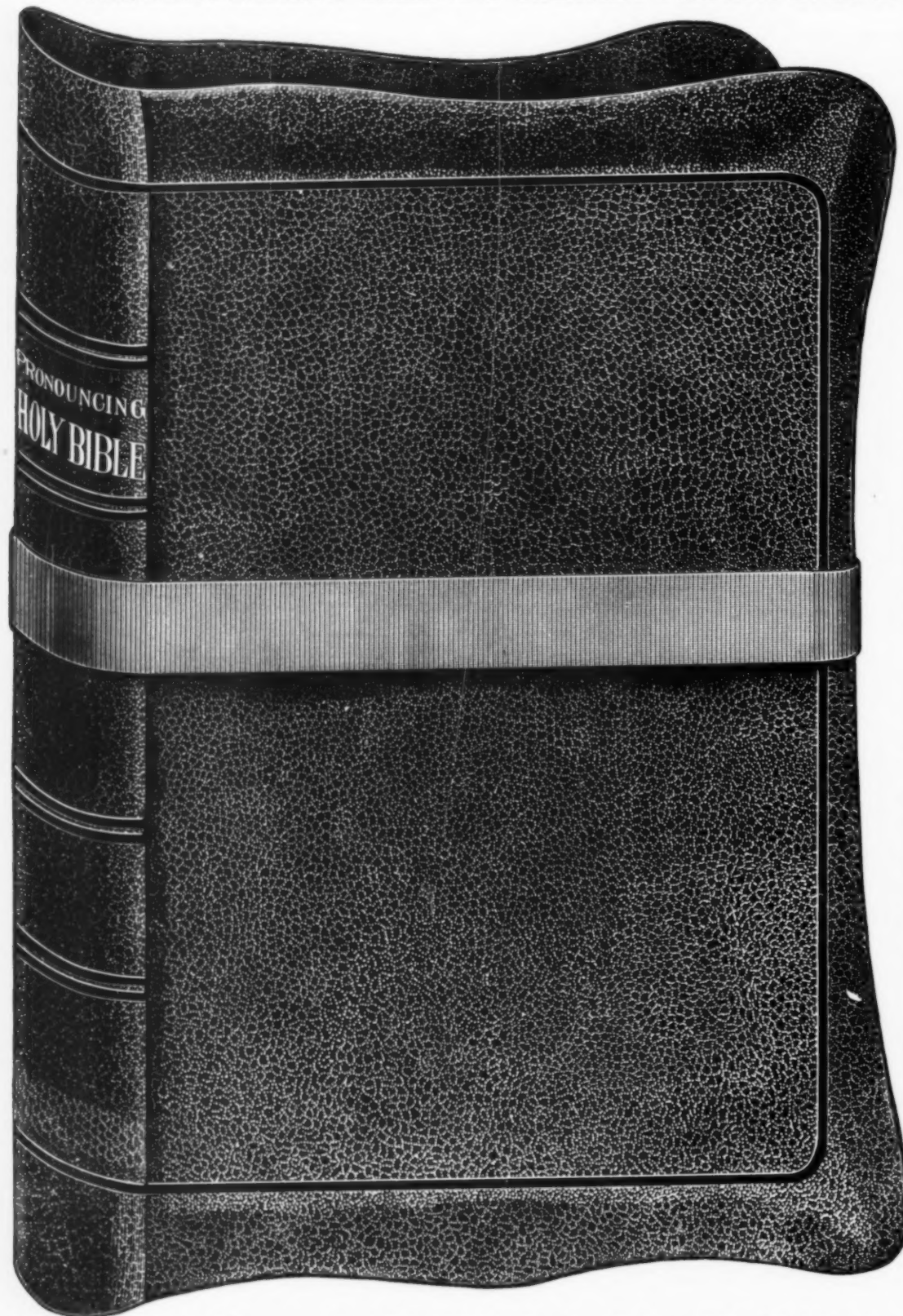
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